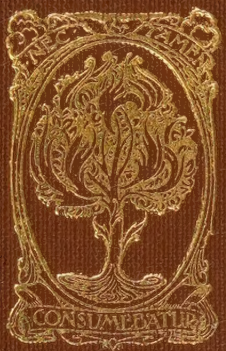
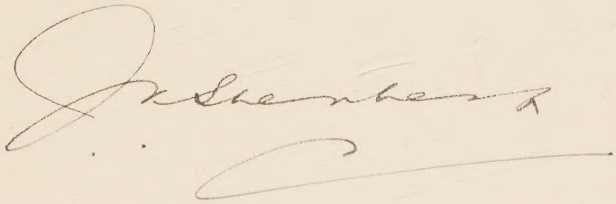

NEC TEMERE
CONSUMPTA PERIT

Digitized by the Internet Archive
in 2026

https://archive.org/details/firstunitedfreec0000vari



First United Free Church,
Kirriemuir.
One Hundred and Fiftieth
Anniversary.

THE FIRST UNITED FREE CHURCH,
KIRRIEMUIR

First United Free Church, Kirriemuir.

One Hundred and Fiftieth Anniversary

1773-1923

FORFAR
W. SHEPHERD, CASTLE STREET
1923

Office-Bearers.

1922.

Kirk Session.

Rev. William D. M. Sutherland.

Mr John Barrie.
Mr George Benvie.
Mr A. M. Carmichael.
Mr William Duke.
Mr W. J. Grant.
Mr Lachlan Mathieson.
Mr Thomas McLaren.
Mr William Ogilvy, Ingleneuk.
Mr David Peters.
Mr C. J. M. Wilkie.
Mr James Wilkie, Appin.
Mr James Wilkie, Platten.

Session Clerk, Mr W. J. Grant.

Managers.

Preses, Mr James Wilkie, Platten.
Treasurer, Mr James Wilkie, Appin.
Clerk, Mr David Forman.

Mr J. S. Bruce.
Mr William Fairlie.
Mr C. F. Graham.
Mr David Lowdon.
Mr John Middleton.
Mr A. L. McDonald.
Mr George D. McNicoll.
Mr Robert Petrie.
Mr James Robb.
Mr David Rollo.
Mr A. M. Wilkie.
Mr James M. Wilkie.

Auditors of Accounts, Mr George D. McNicoll.
Mr Robert Petrie.

Contents.

Office-Bearers, 1922, ... *page* v
List of Illustrations, ... viii
Prefatory Note, ... xi
Foreword, ... xiii
Kirriemuir in 1792, ... 1
The Origin of the Secession, ... 9
The Four Associates, ... 15
Kirriemuir Secession Church, ... 24
The Origin of the Relief Church, . . . 57
Relief Congregation, ... 64
The First United Free Congregation, . . 87
The End of the World War, ... 93
Memorial to the Fallen, ... 94
Roll of Honour, ... 98
The Churches in 1922, ... 103
Conclusion, ... 106
Appendix, ... 108

List of Illustrations.

The First United Free Church, . . . *Frontispiece*
Rev. William D. M. Sutherland, . *facing page* viii
Mr James Wilkie, Platten, ... x
Mr William Ogilvy, Lisden, ... xii
Gairney Bridge, ... 10
Shielhill House, ... 18
The First Secession Church, ... 18
Rev. Alexander Moncrieff, A.M., . . . 20
Rev. James Aitken, ... 24
United Associate Communion Cups, . . . 26
The Manse, ... 32
Mr Charles Maiden, ... 34
Mr David Doig, ... 34
Mr James Heron, ... 38
Mr James Davidson, ... 38
Mr David Duke, ... 38
Mr John Wilkie, Roods, ... 38
Rev. Alexander MacLean, ... 40
Mr John Barrie, ... 42
Mr John Wilkie, Viewfield, ... 42
Mr John Herald, ... 42
Mr David Wilkie, Roods, ... 42

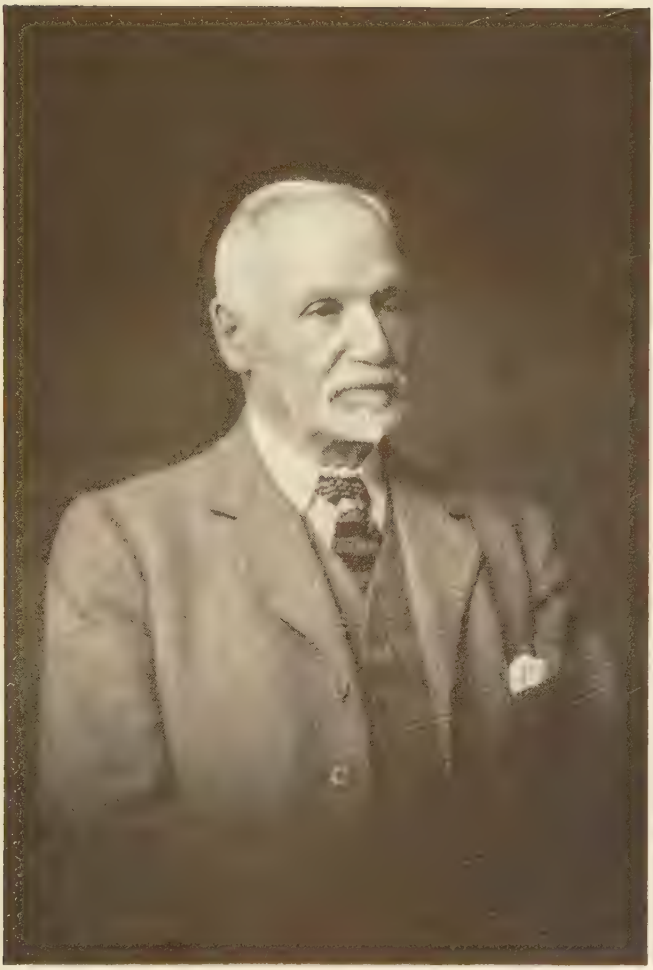
Rev. William D. M. Sutherland

List of Illustrations.

Mr David Wilkie, sen., Manufacturer, *facing page* 46
Rev. George Robb, M.A., ... 50
Mr James Wilkie, Appin, ... 52
Mr William Patterson, ... 54
Mr Charles Crabb, ... 54
Mr James McDonald, ... 54
Mr Thomas McLaren, ... 54
Church of Carnock, ... 58
Bank Street U.P. Church, ... 60
Rev. James Stirling, ... 62
Mr George Duke, ... 64
Mr James Boath, ... 64
Mr Robert Fairweather, ... 66
Mr Charles Nicoll, ... 66
Mr William McHardie, ... 66
Mr William Young, ... 66
Mr David M. Anderson, ... 70
Mr George Fraser, ... 70
Mr John Burnett, ... 70
Mr David McHardie, ... 70
Rev. John A. Murray, ... 72
Rev. Robert M. Buchanan, B.D., . . . 76
Mr John Ogilvy, Lisden, ... 78
Mr Robert F. Ogilvy, Lisden, ... 80
Mr David Wilkie, Ardmore, ... 86
Major David Wilkie, Platten, ... 92
Sec. Lieut. George Spence MacLean Wilkie, . 94
Sec. Lieut. Harry Lawson Petrie, . . . 94

List of Illustrations.

Private George Spence, . . . *facing page* 96
Private Edward Spence, ... 96
Sergt. James Barrie Jack, ... 96
Private David Jack, ... 96
Sec. Lieut. William G. Sim, ... 98
Sec. Lieut. James Scott Lamb, ... 98
Sergt. James Thom, ... 100
Trooper David Esplin, ... 100
Private James Forrest, ... 100
Private William Shaw, ... 100
Memorial Panel, ... 102



Mr James Wilkie, Platten,

Preses of Congregation

Prefatory Note.

One Hundred and Fifty Years Ago—that is in the year seventeen hundred and seventy-three—the year in which Samuel Johnson set out on his oft-talked-of journey through the Western Isles—George the Third, scarcely yet in middle life, had been thirteen years on the throne : the United States of America were British Colonies : and the elder Pitt was in the full splendour of his great ministry ; his second son, destined to rival him in fame as a statesman, was a boy of fourteen : so was Burns : and so was Wilberforce : and Scott was little more than an infant. It was in the same year that the older of the two branches that form our congregation first made its appearance. Our congregation is, therefore, a century and a half old—one of the few congregations of the United Free Church that can trace their history back to the seventies of the eighteenth century.

The congregation had this matter under consideration in the early part of last year, and decided that a fact of such interest and note should not be allowed to pass without recognition, and it was accordingly remitted to the office-bearers, who in turn remitted it to a Committee, to make arrangements for a Ter-Jubilee Celebra-

tion. This has been fixed for Sunday the eleventh, and Monday the twelfth of February 1923. It was also decided to prepare a volume that would give some account of the road along which the congregation had travelled, and this handsome volume is the result. It is enhanced by many portraits that will be appreciated and prized by every household in the congregation. The reading of this book will awaken memories in the hearts of many, will fill us all with gratitude to God for such a splendid succession of devoted and big-hearted men, the fragrance of whose life and character will long linger in the community they enriched and adorned, and will stimulate us to a deepened interest in the great ends for which the two congregations, that are now one, were founded.

WILLIAM D. M. SUTHERLAND.

FIRST MANSE,
January 1923.

Mr William Ogilvy, Lisden,

Preses of Bank Street Congregation at the Union

Foreword.

To outline the history of a Congregation, measuring its days by one hundred and fifty years, is a task that no Committee can expect to accomplish with any degree of completeness, and when the life story of a sister congregation, extending over the long period of eighty-six years requires to be incorporated, the task is still more difficult of achievement. The most that may be accomplished is to mark and enumerate a list of prominent workers and a few of the outstanding events of bygone days.

To do something to preserve and keep green the names of those, who, in the early years of our congregational life, worked arduously for its prosperity, faithfully maintaining the true principles of Christ's cause and kingdom, is a duty we owe to them, to ourselves as heirs of the inheritance falling to us, and also to our successors.

The business records of the congregations are useful as far as they go, as an index to the life and work and the character of the congregations—but, they go only a very short way ; the records give statistics of the business done at Session, Managers', and Congregational

meetings, and no doubt the work of these courts is faithfully registered. They are silent and wholly inadequate, however, in conveying to us the thoughts and aspirations of the multitude of forgotten ones, who, by their prayers, their Christian example, their self-denial in support of the church, have made it possible for us, the congregation of to-day, to commemorate the one hundred and fiftieth anniversary of congregational effort.

To the generations who have gone before, we owe our united thanks, and while we are unable to record the services of all such, their names will be written by an unfailing Recorder.

The labourers of a Congregation embrace every faithful member of its communion, and the unwritten records of the women of a congregation must never be forgotten; the Sabbath School instructor; the missionary collector; the singers of the choir;—these silent church builders, the mothers of the congregation, who, in the home have trained the children who are the congregation of to-day—they stand in a conspicuous place; the kindly visitor to the aged and infirm; the comforter of the sick and the dying; the sympathiser with the sorrowing and the distressed, are of those who have contributed to the higher life of the congregation—the silent force which has carried it on its way.

JOHN BARRIE, } *Publication*
DAVID FORMAN, } *Committee.*

The Publication Committee would cordially thank all those friends, both outside and belonging to the Congregation, who have by loan of photographs or manuscripts, or in any other way assisted the Committee in the preparation of this volume, and would specially acknowledge their indebtedness to the pages of the "Kirriemuir Observer," and its editor, Mr John F. Mills.

Kirriemuir in 1792.

In preparing a history of an Ecclesiastical Institution dating back 150 years, statistics are instructive as exhibiting the life and opinions of former days, and also for marking progress.

For the earliest ecclesiastical history of Kirriemuir we are indebted to the Rev. George Ogilvy, Parish Minister from about 1748 to 1772. Mr Ogilvy informs us that the first Protestant minister, the Rev. Alexander Kinninmonth, was Parish Minister about the year 1600. He was laird of Meathie, and was married to Anna Ogilvy, daughter of Sir John Ogilvy of Inverquharity, and that he died about 1620.

Mr Ogilvy in his history gives us an informative sketch of the people of Kirriemuir in his day. He says, "they are not at all defective in Christian knowledge, they can, almost all of them, read and write; amongst the tradesmen and trading men there are not a few abundantly knowing,—they attend Ordinances on the Lord's day exceedingly well, live generally in good neighbourhood with one another, and carry kindly and respectfully enough to their minister. They were never pleased with the English service book and ceremonies—but much better pleased with the worship of the Established Church."

Later, in 1801, the Rev. Alexander Peat, assistant to the Rev. Thomas Ogilvy, Parish Minister, writes,

"the people are not behind their neighbours in knowledge, in their attendance on public Ordinances they are in general very regular. The higher ranks are regular in their attendance on worship in the places of meeting of their own persuasion. The Dissenters who have some time been established here live on a friendly footing with their neighbours and the members of the Established Church, the Episcopalians and Seceders do not look upon one another as of different species, because they happen to differ in opinion," and adds, "that while ignorance and vice still abound, the people in general are well informed, and many of them are distinguished for the benevolence of their dispositions, their piety towards God, and the strictest integrity, sobriety, and temperance."

It is stated that in 1792 besides the Parish Church there were three other places of worship — a Scots Episcopal, a congregation of Anti-Burgher Seceders, and a congregation in connection with the Relief.

The Burgh, which is described as of considerable antiquity, contained 492 houses and 471 families, ten brewers who are likewise innkeepers, twelve retailers of foreign spirits, three of wine, about twenty of ale and whisky, twenty-seven merchants, 228 weavers, and 1584 souls.

About 1200 pairs of shoes were made annually for exportation, and the manufacture of coarse linen was carried on to a very large extent. Osnaburg, scrim, and birdy, to the amount of about £38,000 sterling, was manufactured from September 1791 to September 1792. A journeyman weaver earned with ease sixteen pence a day, a woman eight pence at spinning, and to such

perfection had some of the people arrived here in that business, that many women when they exerted themselves could gain twelve pence or even fifteen pence a day ; a weaver once wrought, on a wager, in eighteen hours twenty minutes, a web of birdy, consisting of ninety-one yards, for working which eight shillings was then paid.

Care of the Poor.

In 1792 it is further stated by Mr Peat that "the number of poor families which constantly receive alms is at present nineteen. The only fund for their support arises from the interest of a small sum saved by the Session in former years to answer any emergency (this is now totally exhausted 1801), collections in the Church, dues for mortcloths, fines from delinquents, and the sale of the effects of pensioners after their death. These for the year 1792, amounted to £99, 9/8½. The distribution to the above pensioners, and some other occasional charities, £4, 6/ paid to the Session Clerk and Beadle, amount to £86, 16/2, so that in 1792 there was a saving of £12, 18/6½, although the allowance to each pensioner was never liberal, being from 3/ to 7/ per month, besides the rent of their house, and from 5/ to 10/ to assist them in buying fuel. In 1762 the collections made in the church, were each Sunday, at a medium, including what was collected at the dispensation of the Lord's Supper 9/9½. In 1772 the church was vacant, but in 1770 they were 14/2, and in 1790 £1, 8/10 (to 1799 they were on the increase), a clear proof this of the growing opulence of the parish, as well as of their charitable disposition. But in order to have the amount of their charity, we must add a considerable sum, given

to be distributed among poor families, not pensioners, by two of the heritors who are Episcopalians, and therefore seldom or never attend the church, and a very large sum given by the people to strolling beggars, most of whom, instead of being objects of charity are very fit objects for a house of correction. Such, however, is the disposition of the people, that their purse is open to every vagabond who can tell a plausible tale of woe, and as much squandered in this way as would make all the poor in the parish live comfortably. They are obvious truths that there is no man or woman of decent character, willing to work, who will not find employment, and if householders would refuse assistance to strollers, the trade of begging would come to an end. Men who give indiscriminate charity encourage either idleness or worse. Every parish is bound to provide for its own poor, and besides robbing the poor with whom we stand more immediately connected, by our liberality to stranger beggars we throw away our money, not barely to encourage, but to support the idle, the lazy, and the profligate. "He that will not work should not eat."—*Paul.*

"It deserves to be observed to the honour of the heritors of this parish, that in November 1800, when the poor had no prospect but of perishing for want, they came forward and liberally subscribed £6 per week till the subsequent October, to be laid out under the direction of a committee to purchase meal for the more indigent part of the inhabitants.

"The town was in great distress in 1782, not so much for scarcity of victual, for some of the farmers never had a better crop, as from a resolution entered into by the

people, not to give above a certain price. Consequently the farmers carried their victual to a better market, and the town was threatened with famine. To prevent this in future, a Society was established in 1785 called the *Weaver Society*. Each member, at his admission, pays a certain sum and so much a quarter afterwards ; and in case of sickness, or inability to work, he is entitled to a certain allowance per week, and in the event of having a widow, she receives a final annuity. The funds, which are now considerable, are employed in purchasing meal, which is sold to the members at prime cost and to others at a trifling profit. This Society has been of great use to the parish."

Statistical Table of the Parish in 1792.

From "PEAT'S HISTORY OF KIRRIEMUIR."

Length in English miles, . . .	20 miles
Breadth in English miles, . .	from 2 to 7 miles
Population in 1748, ...	3407
Population in 1792, ...	4358
Inhabitants in Town, 1748, . . .	670
Inhabitants in Town, 1792, . . .	1584
Number of males, ...	2190
Number of females, ...	2168
Persons under 10 years of age, . .	1022
Persons under 20 years of age, . .	2079
Persons under 50 years of age, . .	3719
Persons under 70 years of age, . .	4247
Persons under 80 years of age, . .	4352
Persons under 90 years of age, . .	4358
Average births for 10 years preceding 1792,	125
Marriages in 1792, ...	42

Kirriemuir in 1792.

Births in 1792,	139
Number of families,	1047
Houses inhabited,	923
Houses built within 10 years,	121
Houses pulled down,	45
Married persons,	748
Children at an average from each marriage,	6
Twins born in the parish for the last 10 years,	40
Bachelors above 50,	13
Unmarried women above 45,	37
Widowers,	78
Number of widows,	140
Members of the Established Church,	4069
In 1784—109 deaths are recorded.	
Seceeders, about	180
Roman Catholics,	2
Episcopalians,	107
Proprietors residing,	3
Proprietors non-residing,	7
Clergymen, 2. In 1801,	4
Merchants and Shopkeepers,	30
Surgeons,	2
Schoolmasters,	7
Farmers, above £500 a year,	1
Farmers, above £100 a year,	4
Farmers, above £50 a year,	15
Farmers under £50 and above £10,	58
Innkeepers, 14. In 1801,	10
Smiths,	12
Masons,	28
Carpenters,	50
Weavers,	515

Shoemakers,	56
Taylors,	39
Butchers,	4
Millers,	25
Bakers, 7. In 1801,	3
Gardeners,	9
Male Domestic Servants,	4
Female Domestic Servants,	96
Male Farm Servants,	290
Female Servants occasionally,	251
Flaxdressers,	18
Carriers,	14
Day Labourers,	47
Poor,	from 15 to 30
Capital of their Funds, £70. In 1801,	nothing
Annual Income, from	£70 to £100
Young persons taught English, Writing, and Arithmetic, from	300 to 400
Latin, from	8 to 24
At the University, 2. In 1801,	none
Persons serving in the Army during the last War,	supposed 36
Persons serving in the Navy during the last War,	supposed 18
Number of acres in Scots measure, from the best information, exclusive of hills and glens, supposed, arable,	6650
Meadow or natural grass,	1170
Woods and plantations,	1560
Wheel carriages,	2
Carts,	253
Ploughs,	127

Kirriemuir in 1792.

Valued rent in Scots money, .	£8104	10	0
Real Rent, sterling, about . .	6700	0	0
Real Rent, sterling, in 1801, about .	7300	0	0
Rents spent in the parish, about .	4200	0	0
Rents spent in the parish, in 1801, about	2000	0	0

Value of Stock.

Number of draught horses, 507, at about £8,	£4056
Number of saddle and carriage horses, 13, at about £30,	390
Number of cattle, about 1945, at about £6,	11670
Number of sheep, about 3200, at about 10/6,	1680
	£17,796

End of Statistical Account, 1792.

The Origin of the Secession.

> "For monuments made of wood are subject to be burnt; of glass, to be broken; of soft stone, to moulder; of marble and metal (if escaping the teeth of time), to be demolished by the hand of covetousness; so that, in my apprehension, the safest way to secure a memory from oblivion is (next to his own virtues) by committing the same in writing to posterity."—THOMAS FULLER, 1662.

IN 1732 the General Assembly of the Church of Scotland determined that, where a Patron should waive his right of presentation, the choice of a Minister to a vacant Parish should be limited to its heritors and elders, thus intercepting that liberty of choice which some at least of the more pliant patrons still conceded to the communicants.

General dissatisfaction was the result in many Presbyteries and among individuals, and vigorous measures were taken against it.

Prior grievances, which had been partially forgotten, by means of it were brought into quickened remembrance, and a movement began which ended in the origin of the Secession.

It was in October of that same year that Ebenezer Erskine, in his far-famed sermon before the Synod of Perth and Stirling, denounced the invasion of the people's rights, in terms too explicit to be mistaken or forgiven, and he was consequently suspended by the

Synod. When the honest but measured utterance of dissatisfaction of Civil and Ecclesiastical Tyranny, contained in Mr Erskine's Synod Sermon, had awakened indignation, and become the subject of judicial investigation, his son-in-law, the Rev. James Fisher, of Kinclaven, took a decided part in defence of his father-in-law.

Though prevented, from his near relationship to the accused, from giving his vote on the question as to whether Mr Erskine's expression was censurable, and consequently incapacitated from dissenting, as William Wilson and Alexander Moncrieff did, Mr Fisher forwarded a protest to the Assembly in May 1733, but was not permitted to be heard in support of it. The Assembly approved of the sentence passed on Erskine by the Synod, and appointed him to be rebuked and admonished at the bar. On the sentence of the Assembly being implemented, Mr Erskine offered a Solemn Protestation, to which Mr Fisher, along with Messrs Moncrieff and Wilson, presented a written declaration of adherence. That protestation the Assembly refused at first to read, and it was thrown on the table. Had it been allowed to lie there, it is not improbable that the Secession would not have taken place when it did. It was, however, taken up and read, producing in the Assembly the highest indignation. Mr Erskine and his friends were closely dealt with to induce them to withdraw their papers, and on their steadily refusing, the Assembly appointed them to appear before the Commission at their meeting in Edinburgh in August, and to withdraw their papers, and express their regret for having presented them.

GAIRNEY BRIDGE

At the meeting of the Commission in August they kept their ground and refused to retract their protestation, and sentence was passed upon them. They again protested, and under the protest they continued to discharge their ministerial functions. Part of the next day was occupied in prayer and conference, and the "Brethren came to find, that in their circumstances, it was fit that they should think, in case of their deposition next Commission to be ready before it, to constitute themselves into a Presbytery, and declare themselves not of the communion of the church, with certain reserves."

At the meeting of the Commission in November, by the casting vote of the Moderator, it was resolved to proceed to a higher censure.

On this sentence being intimated to them they placed in the hands of the clerk a written paper, declaring their adherence to their former protestations, and their determination to persevere in performing their ministerial duties to their congregations.

Gabriel Wilson, of Maxton, a lion-hearted man, protested against the sentence and declared, "That as he should find opportunity he would hold communion with his dear brethren," as if no such sentence had been passed.

They left the Assembly as the Apostles left the Sanhedrim, "Rejoicing that they were thought worthy to suffer shame for His name," and they retired to their respective homes, with the understanding that they must soon meet to consult as to what course they ought to adopt in their unprecedented circumstance, but without any fixed arrangement as to time and place. It was finally arranged that they should meet at Gairney

Bridge on the 5th of December. They accordingly met there, and after the greater part of two days had been spent in solemn prayer and serious deliberations by the four brethren, who were cheered by the presence of two men of kindred spirit, who, ere long, cast in their lot with them—the Rev. Ralph Erskine, of Dunfermline, and the Rev. Thomas Mair, of Orwell—they saw their way clear to their forming themselves into a Presbytery under the designation of the "Associate Presbytery," that they might be capable of performing all the functions of government to the congregation under their care; that they might have a clear claim to the promise of the Master's presence "Where two or three are met in His name;" that their union with each other might be consolidated; that they might afford a rallying point to the true but timid friends of ecclesiastical purity and freedom, and that they might be able more effectively to resist ecclesiastical tyranny, and relieve those who were its victims.

The General Assembly in 1738 perceiving that there was no prospect of the return of the Seceders to the church, except on the ground of a much more thorough change in administration than they thought either practical or advisable, and hoping perhaps to deter persons from joining their fellowship had proceeded towards what, however consistent with ecclesiastical law and usage, must be considered as a most wanton desecration of high censure, which ought never to be pronounced but upon men clearly proved guilty of dangerous error or plain immorality. The Commission, which met in November, acting under their orders, put a libel into the hands of the members of the "Associate Presbytery."

As a body they drew up a solemn declinature of the authority of the Assembly, which their Moderator read before the Assembly at its meeting in 1739. Instead of proceeding, as might have been expected, to the highest Ecclesiastical Clerical Censure, the Assembly, for reasons not difficult to divine, deferred it for a twelve month, and then, as no symptoms of penitence or returning allegiance manifested themselves on the part of the Seceding Ministers,—at their meeting in 1740, they formally deposed from the office of the Ministry, men, who for integrity, piety, and unspotted reputation, had no superiors in the land.

It is of local interest to know that the Rev. Laurence Brown, Minister of Lintrathen in 1745, was one of the fifteen members of the Assembly of the Church of Scotland, in 1740, who voted against the deposing of the two Erskines and the other members of the associate Presbytery. He had a son afterwards married to a daughter of the Rev. George Ogilvy, Parish Minister of Kirriemuir.

There was a considerable party in the Church of Scotland who, though not fully prepared to justify, and still less to imitate the conduct of the four brethren, yet deeply regretted the arbitrary proceeding of the late Assembly and Commissions, and had become seriously alarmed with regard to their probable consequences.

The Synod of Perth and Stirling showed no backwardness in attempting to undo what had been the unlooked for result of their rashness.

At the meeting in July they removed, without application from any of the four brethren, and without conditions, the sentence pronounced against them by

the Commission in 1733, restoring them to Ministerial Communion and reponing them in their Charges. They even elected Mr Ebenezer Erskine to be their Moderator, and appointed a deputation to wait on him to request him to occupy the chair.

As the Associate brethren were not to be terrified, so they were not to be seduced from what they saw to be the path of duty.

They showed themselves equally superior to flattery, as to fear. Had they been vain men, never perhaps had there been such an opportunity of having their vanity gratified.

They took the proposal to reinstate them into their serious consideration, but after thoughtful and prayerful deliberation they saw that no explicit condemnation of what they held to be tyranny and injustice had been given, no pledge to retrace the steps of defection, and to proceed in a course of remonstrance with the civil power on its encroachments and of internal reformation. Subsequent events soon made it plain to them and all considerate observers that, in deciding to remain apart from the ruling party in the church, they had judged rightly.

The Four Associates.

"Very venerable these old Seceeder clergy to me now when I look back upon them. Most of the chief figures among them in Irving's time and mine were hoary old men; men so like what one might call antique evangelists in ruder vesture and 'poor scholars and gentlemen of Christ,' I have nowhere met with in monasteries or churches among Protestant or Papal Clergy in any country of the world."—THOMAS CARLYLE.

Ebenezer Erskine, A.M.,

FATHER OF THE SECESSION, 1733.

SOME doubt exists as to the place of his birth, but it is considered probable that he was born in Dryburgh in 1682. At the age of fourteen he matriculated at the University of Edinburgh, and was licensed to preach by the Presbytery of Kirkcaldy in 1703, his settlement being Portmoak, in September of the same year. He was afterwards translated to Stirling in 1731. At the time of his translation to Stirling ecclesiastical affairs were hastening to a crisis which was destined to issue in the determination of questions vitally affecting the interests of Christian liberty and the character and future usefulness of the Church of Scotland. It was in this year that the General Assembly took the first step which compelled Erskine to lift his decisive testimony against encroachments on the people's rights, and it was in the same year that the Overture was brought forward "Concerning the method of planting Vacant Churches."

The spiritual training through which Mr Erskine passed gave pledge of an earnest ministry. From the time of his ordination he applied himself with exemplary diligence to the duties of his office. His discourses exhibited an insight into the doctrine of grace and breathed an heavenly unction, which equally marked the religious progress of the preacher, and contributed to the improvement of his flock. "Christ and him Crucified" the covenant of grace in its fullness and freeness, became the prevailing topics of his ministry. On these he spoke from the heart.

An address delivered by him in open Assembly, demanding that his dissent be recorded against the Assembly's action in regard to the planting of ministers into vacant charges, may almost be regarded as the Magna Charta of the Secession Movement.

> Moderator,—I find by the reading of the minutes that the dissent, that was entered yesterday, by some members of the Assembly is not marked, it being a privilege common in every free country. Moderator, the reason why I insist that it may be marked is this. That I consider this Act of Assembly to be without warrant from the Word of God, and inconsistent with the Acts and Constitution of this Church since our Reformation, particularly in our books of discipline. As I said before in the Assembly, viz., in the case of Kinross, so, Moderator I now say it again, I know of no ecclesiastical authority under Heaven but what is derived from Christ, the exalted King of Zion. It is in His name and authority that we are met and constituted in a National Assembly. He is alone the foundation that God hath laid in Zion.

His righteousness is the foundation of our justification and acceptance before God and his authority as a King is the alone foundation of all government and discipline, laws and acts, that are to be imposed upon his Church, and in regard, I do not see upon what part of the Word this Act is founded. I therefore conclude that it wants the authority of Christ, that and the Assembly in this particular has gone off the true foundation of Government. We are charged with the custody and feeding of His lambs, His sheep, His little ones. It is not the world's great ones or rich ones that we are entrusted with. No, Moderator, and yet by this Act the privilege of His little ones is conferred upon heritors, and the great ones of the World. I am so far from thinking this Act, conferring the powers upon heritors, beyond other men to come and choose ministers of the Gospel to be founded on the Word that I consider it diametrically contrary to it.

What difference does a piece of land make between man and man in the affairs of Christ's Kingdom which is not of this world? Are we not commanded in the Word to do nothing by partiality, whereas here is the most manifest partiality in the world. We must have the faith of our Lord Jesus Christ or the privileges of his Church without respect of persons, whereas by this Act we show respect to this man with the gold ring and gay clothing beyond the man with the vile raiment and poor attire. I conceive, Moderator, that our public management and Acts should run in the Channel with God's Way, not diverging. We are told that

God hath chosen the poor of this world, rich in faith and heirs of the Kingdom. It is not said he hath chosen the heritors of this world as we have done, and if the poor of this world be heirs of the Kingdom I wish to know by what warrant they are stript of the privileges of the Kingdom. Moderator, I consider that by this Act the Assembly have sunk one of the principal branches of our Reformation inserted in our books of discipline. I mean the right of the Church and the members thereof to choose their own Pastors—a privilege with the custody of which we are entrusted. Our worthy forefathers handed down this among other branches of the Reformation at the expense of their blood and treasure and that I may not be accessory to the betraying of a trust which we are obliged to hand down in safety to our posterity and the generation following, I insist that my dissent may be marked in the records of this Assembly.

Rev. William Wilson of Perth.

The Rev. William Wilson had all the excellences of both the Erskines and excellences peculiar to himself—his position has not been so conspicuous as that of his illustrious colleagues, nor has his fame been cherished with those hallowed recollections which have gathered round the Erskines. It was the eminent task of Ebenezer Erskine to preach the sermon which hastened the crisis, and the genius of the author of the "Gospel Sonnets" has won through its homely minstrelsy a wide renown, while Wilson was cut off in his full

Shielhill House

The First Secession Church

strength and left behind him a few works of a practical and popular character. But from the commencement of the agitation he cordially espoused the cause of liberty and evangelical doctrine and identified himself with all the struggles of the protesting ministers.

His father owned a freehold in Lanarkshire, but during the reign of the second Charles he was dispossessed of his property and lands by the despotic government and ruthless hierarchy which ruled Scotland in these days with sword, faggot, and gibbet. He fled as an exile to Holland, and on his return at the time of the Revolution he married Isabella Ramsay, daugher of a Mr Ramsay of Shielhill, Kirriemuir. This lady, however, had been disinherited by her father and virtually banished from her household because she had renounced Episcopacy. About the time Wilson went to college his mother died. His father survived her by six years. His uncle now possessed the estate of Shielhill, and Wilson was his legal heir. His mother had been tried to renounce Presbyterianism and refused to yield, and her son was put to the same test. He was promised the lands of Shielhill if he dissolved his connection with the Church of Scotland, and qualified for Orders in the Episcopal Communion. This he refused to do, and the lands of Shielhill were denied him. He lived and died the Rev. William Wilson, and it has been said of him that he was at once the master spring of the whole brethren of the Secession and the regulator which kept them together.

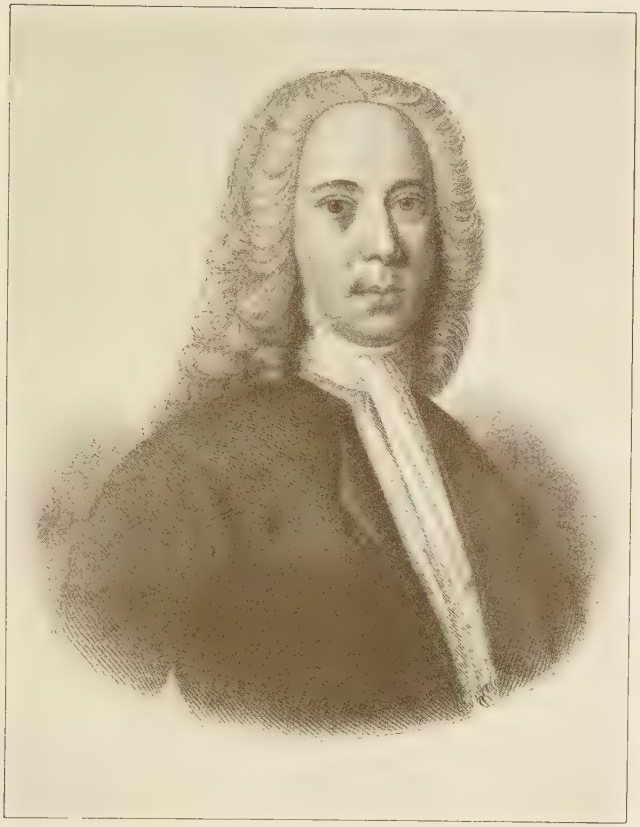
A well-known anecdote has been preserved of Mr Wilson. Conversing with his friends in that spirit of easy pleasantry, it was asked of him to what they might

best compare the four brethren, Mr Wilson replied that he did not see anything they could be better compared to than the four living creatures of Ezekiel's Vision. "Our brother Mr Erskine has the face of a man. Our friend Mr Moncrieff has the face of a lion. Our neighbour Mr Fisher has the face of an eagle, and as for myself I think you will all own that I may claim to be the ox, as you know the laborious part of the business falls to my share." Majesty, courage, spirituality, and patient industry are the qualities pointed at in this stroke of pleasantry.

Mr Wilson died in 1741.

Alexander Moncrieff, A.M. of Abernethy.

Alexander Moncrieff stands conspicuous among the four who in 1733 began to be the founders of the Secession Church in Scotland. He was born in 1695, and being the eldest son he inherited from his father the estate of Culfargie in the parish of Abernethy, Perthshire—the parish of which he became minister in 1720. After being about seventeen years in the ministry, ten of them in the Secession, he became Professor of Divinity in 1742. He was twice married. His second wife was Miss Jane Lyon, daughter of the Rev. William Lyon of Ogle, minister of the parish of Airlie. Mr Moncrieff was the lion of the four brethren as the more calculating Wilson had jocularly called him. He was a man whose spirit was so resolute and daring that he was much more likely to commit an imprudence than to compromise his sense of duty. What he judged to be right he set himself to prosecute with a zeal and a deter-



Rev. Alexander Moncrieff, a.m.

mination not easily checked. But the most remarkable feature of his character, and that which armed him with most of his power, was a deep toned devotional spirit.

He died on 7th October 1761.

Rev. James Fisher of Kinclaven.

James Fisher, the youngest of the four "Associate Brethren," was born at Barr on 22nd January 1697, but before he was three years of age his father settled at Rhynd in Perthshire. It is supposed that owing to his home being in the near vicinity of Perth that he received his classical education there. It is probable that here also he first met Ebenezer Erskine, and being near the vicinity of Abernethy no doubt he met the young laird of Culfargie and formed an early intimacy with him. His literary and philosophical education seems to have been very complete. He commenced his curriculum in Glasgow 1712-13, and on 21st October 1722 he was licensed to preach. Mr Fisher's first call was to Glenisla, Forfarshire, and he had delivered part of his trials for ordination there when a unanimous call from the vacant parish of Kinclaven was sent him, and he was accordingly ordained there on the 23rd December 1725. He entered on his work with a determination to "make full proof of his Ministry," and he did so. Like the other fathers of the Secession, Mr Fisher seems to have been through life very attentive to his pulpit preparation. No press of public business appears to have been allowed to interfere with that. His beautifully written note books prove this. In 1727 he married Jean Erskine, eldest daughter of the Rev. Ebenezer Erskine, the mar-

riage ceremony being performed by the bride's uncle, the Rev. Ralph Erskine. While giving strict attention to his ministerial duties Mr Fisher early proved that he was possessed of that true public spirit which cannot allow a man to rest when he sees the great interests of his country and of the Church of Christ in danger. He was one of the men who "cared not only for his own things" but for "the things of Christ," "the things of others."

So early as the year 1731 he was yet a very young Minister. We find him meeting with other Ministers considering what measures might be adopted in reference to the fast approaching ecclesiastical crisis, and the result of the meeting was that a representation was submitted to the General Assembly, signed by thirty-six ministers of the highest standing in the church and three ruling elders, which was refused consideration, although couched in the most unobjectional terms regarding the encroachments by the British legislature on the legal rights of the church. Protest followed protest until his deposition, although he continued to reside in the manse and preach in the church of Kinclaven until 1741, when he was forcibly ejected, and he was called to the Associate congregation in Glasgow. Mr Fisher published his views on the controversy which divided the Associate body in a review of a pamphlet entitled, "A Serious Enquiry into the Burgher Oaths of Edinburgh, Perth, and Glasgow," wherein the most material arguments against the Burgher Oaths are impartially weighed and examined.

Mr Fisher was appointed with others by the Burgher

Synod to prepare and publish an exposition of the Westminster Assembly's Shorter Catechism. The first part appeared in 1753, the second part appearing in 1760. The work won a high place, and has been reckoned as the first of the explications of the Shorter Catechism. It was long known in Scotland as the "Bawbee Bible." In 1749 he was appointed to the Theological Chair as successor to Mr Ebenezer Erskine, and occupied the position for fifteen years.

Mr Fisher was the last survivor of the four Associates and died on 28th September 1775, in the seventy-eighth year of his age.

Kirriemuir Secession Church.

It was on the 5th December 1733 that the Secession fathers met at Gairney Bridge, and formed the Associate Church. It was also at this meeting, held at Gairney Bridge, that the Associate Church principles, which were those of the Church of Scotland, in what the old Seceders deemed her best days, 1638-1660, were permanently fixed. Unlike our Non-Intrusion friends, the Seceders had a very small beginning. They had neither the men nor the means to plant a Seceding congregation alongside every one by law established, but ere forty years had run their course, there were very few important centres of population in which there was no Secession Meeting House. It was about the year 1770, that Sacramental Services were being dispensed at Brechin, in the Meeting House there, by the Rev. Mr Gray, assisted by Mr Henderson, the Minister of Rattray, when Mr Watson, the then farmer of Shielhill, travelled to Brechin to attend the services, a custom by no means uncommon in those "good old days," people frequently travelling considerable distances to hear a famous preacher or gifted orator. The farmer of Shielhill then was so much pleased with the able discourses he had listened to during the day that he invited Mr Henderson to preach at Shielhill on a future Sabbath.

Accordingly the reverend gentleman, in due time, fulfilled his promise, and a large congregation was con-

Rev. James Aitken

vened in Mr Watson's barn, where divine service was conducted, and thus, originated in this district, the Secession Church.

A short period elapsed—the meeting, in the barn of Shielhill, however, being productive of good results and rich blessing.

In those days Kirriemuir was, generally speaking, morally bad—almost beyond redemption. Yet, like the Kirriemuir of the present day in one respect, it was the possessor of a number of energetic and enthusiastic spirits—a few of those worthy inhabitants united together as Seceders—a mere handful in number—yet the seed then sown was, in after days, to bring forth fruit, and to be, ere many years elapsed, a power for good in the community.

By and by the Presbytery was requested to supply ordinances. As already indicated, the wisdom of the petition could not be questioned, and as one member remarked, "this is a petition from the mouth of Hell."

The social condition of the people was also very humble. When, a few years later, they called Mr Aitken, it was said that although all their gear was gathered together and put to the hammer, it would not realize £20.

As yet the Associates had no Kirk or Meeting House in the district, and how were such an ungodly people to get one?

It came about thus,—

A few years before this, Mr Arnot, Minister of Dunnichen, seceded and built for himself a church at Dumbarrow, of which place he was laird. His son, Mr Arnot, younger of Dumbarrow, as he was called, now

came forward, and literally built a church for the people of Kirriemuir, and handed over the key to them without any security that they would pay him, but which, let it be recorded, was afterwards honourably done.

This building, long known as the New Kirk, but now as the Good Templars' Hall, was retained at the split in 1806 by the New Licht party—the Auld Licht party retaining the manse.

In 1776 an unsuccessful call was issued by the congregation to a Mr Panton, belonging to Hamilton, where he laboured long and with much acceptance, but on the 29th December 1778 the Rev. Mr Aitken, then a young man of twenty, was ordained at Kirriemuir. Regarding this gentleman, a few words here may serve the purpose of a volume. Those who knew him describe him as being of prepossessing appearance, whose gait was dignity. Passing rich at £45 a year he frequently refused calls to more lucrative situations, and when, on several occasions, it was proposed to increase his stipend it is said he counselled caution; in fact, on more than one occasion, during troublesome times he refunded part of his hard earned stipend to relieve the distressed and the unemployed of his congregation. He was a man of peace, but of firm purpose and settled convictions. When the New Licht or Voluntary Principles became popular he denounced them as national infidelity, and for adherence to his original principles he was excommuicated and expelled from the church. Mr Aitken was a man of forceful character, and took a deep interest in the religious discussion of an exciting period, but he adhered to his Auld Licht views, and thus came in conflict with many in his church and presbytery, who

United Associate Communion Cups

had hailed the New Licht, then being cast on old opinions.

The first session was formed in 1775 with four elders. When the call was presented to Mr Aitken only twenty-nine men signed it, but by the end of a year and a half, over one hundred names appeared on the Communion Roll. By the year 1794 that number had doubled, and Mr Aitken was in receipt of £50, with house, garden, and driving of coals, as stipend.

The church was preached vacant on the 21st September 1806—two dozen hearers attended—the remainder waiting on Mr Aitken's ministrations.

Four of the elders remained with the New Licht congregation, which continued to increase in numbers and substance. For many years the inhabitants of Kirriemuir remembered and continued to revere the name of the Rev. James Aitken, the first Secession Minister, whose ministry in our town produced a moral reformation.

Cause of Mr Aitken's Deposition.

What became known as the West Congregation, of which we are celebrating the one hundred and fiftieth anniversary, was the original Secession Church in Kirriemuir, to which Mr Aitken ministered for the long period of twenty-eight years.

After the split in 1806 between the New Lichts and the Auld Lichts, Mr Aitken threw in his lot with the latter, and left the Church of which he had been so long pastor. With his following he formed the Auld Licht Congregation, which built a place of worship for themselves in Bank Street in 1807, to which they gave the

name, or which was subsequently called the Original Secession Church, although the Church they left, of which we are the lineal descendants and successors was really, as before-mentioned, the Original Secession Church formed in Kirriemuir.

This requires to be emphasised, as there is considerable confusion of ideas regarding the origin of the Auld Licht Congregation in Kirriemuir, which dates only from the deposition of Mr Aitken in 1806.

Dr Wylie's Reminiscences of Mr Aitken.

The following appreciation of the first Minister of the Secession Church in Kirriemuir was written by Dr James Aitken Wylie, himself a native of Kirriemuir, and who is widely known as one of the ablest defenders of Protestantism that Scotland ever knew. Dr Wylie says:—"There were not a few notable men in the ministry of the Secession in Forfarshire in the end of last century and the beginning of this (eighteenth and nineteenth centuries). These were Hay of Alyth, Jamieson of Forfar, afterwards of Edinburgh, Gray of Brechin, and others. They were famous in their day; their names were household words in that part of Scotland; they were a pious, laborious, scholarly race, and by the ability and zeal with which they preached the Gospel they redeemed the pulpit from the contempt into which a cold and intellectual moderatism was bringing it—they shone as lights in the midst of a darkness that covered all the land, but which, from particular causes, was exceptionally deep in the County of Forfar . . . . . Not the least notable of these worthies was the Rev. James Aitken of Kirriemuir.

"No one could meet Mr Aitken, if but only for a few minutes, without feeling that he was in the presence of no ordinary man. His personal appearance was imposing. His figure was tall and robust, but finely moulded. When he appeared in the streets of the little town, which had the happiness to enjoy his labours, it was always in full clerical costume. He walked erect with firm and measured step, and carried a gold-headed cane, firmly grasped in his right hand, by the middle. His face was open and manly, the certain index of his courageous spirit, for while he was respectful to all, it may be said of him as of Knox, that he feared the face of no one. Among his other endowments was a remarkably fine voice. It was deep, strong, harmonious, a voice of such compass and power, united to a portly figure, which made his pulpit utterances impressive in no ordinary degree . . . Not unfrequently, when he warmed with his subject, would he break into a chant in the delivery of his sermon. It was like the roll of a great organ suddenly pealing out, and filling the edifice with music, and the congregation would listen entranced as to an anthem played on some instrument of surpassing sweetness.

"Mr Aitken gave himself wholly to his ministry . . . . . He had a singular insight into the human heart . . . . . He intimately knew the spiritual condition of each individual member of his flock . . . . . Pointed and wisely considered was the sermon on Sabbath . . . . . He was suspicious of novelties. He loved to stand in the old paths, he stood in doubt even of the Sabbath School when it was first introduced . . . . . Not once in his lifetime did

he read his sermon . . . . . He persevered in the practise of household visitation . . . . . He opened a week day school for the instruction of young men and women . . . . . He regularly catechised the members of his flock, holding the diets in public . . . . . There were some dozen of prayer meetings held in the households by members in turn . . . . . By these various means the congregation was built up in measure far beyond the average in knowledge and piety."

Rev. John France, ordained 1810.

The deposition of the Rev. James Aitken and his departure with his followers to continue Auld Licht principles elsewhere, left the remnant of his congregation in sore straits, and they found great difficulty in finding a Pastor, and it was not until four years later that they were successful—the Rev. John France being ordained as Minister in 1810. Numbering at this time only sixty members, they gave their new Minister £80 of salary yearly. In 1816 Mr France demitted the charge on the ground of financial difficulties, and pleaded with the Presbytery to relieve him of the pain, anxiety, and distress of mind under which he laboured. The Presbytery acquiesced, glad to find there was no alienation of affection on either side.

Mr France afterwards became a Pastor of the Anti-Burghers of the United States, served in several important charges, retired in 1841, and died in 1867, in the eighty-seventh year of his age.

The records of the ministries of Mr Aitken and Mr

France in the United Associate Kirk are very meagre, and very little is preserved regarding their co-workers of the Session. The information, collected from many sources, shows plainly that their ideas and the ecclesiastical ideas of the close of the 18th century and the dawn of the 19th, have greatly changed. The church of that day was more than a house of prayer—it was a house of correction, wherein many had to do penance before the flock. The Session then was a combination of the Romish Confessional and the modern Police Court. There the thoughts and feelings of the human mind were enquired into with a morbid curiosity, which, to say the least, was extremely loathsome. Yet, when we consider the low moral tone of the age, and the harshness of the civil law, we can go a long way in our justification of much, which to modern taste, seems the reverse of being refined.

Purity of morals in humble life was then accounted nothing by many of the rich, and the lower classes were grossly ignorant. Hence the church laboured earnestly to bring the people to a sense of moral responsibility. In these days in addition to the moral offences, which are still subject to Session discipline, the special sins for which the members of the Associate Kirk were rebuked were idleness, neglect of Ordinances, family brawls, singing in the Established Church and at concerts and balls, attending the Relief Church, and disposing of property by lot.

Regular attendance on Ordinances was regarded as an imperative duty; faithful members esteeming it a privilege. Hence we find that most children were brought to church for baptism on the first Sabbath

after their birth, and it was no uncommon occurrence for the child born on Sabbath morning to be baptised in the church at the close of the afternoon service.

The office of precentor was one of honour, and much coveted by young men of musical ability. For the benefit of illiterates it was customary to read the psalm line by line before singing it.

Rev. William Ramage, inducted 1819.

At the time of the Induction of Mr Ramage, the church was greatly impoverished, and only £70 as stipend was offered, without a manse. It is said the Presbytery raised objections to the meagre inducement, and the Wilkie family came to the rescue and undertook to furnish accommodation for their Minister. Mr Ramage had been a Minister in the Orkneys before coming to Kirriemuir. His ministry was successful—he added a dozen of members yearly, and was the recipient of several increases of salary, and in 1836 reported a membership of 281. During this incumbency, the manse was built, and meetings of Session were held frequently there. The first elders we find meeting with him are David Wilkie, Nathaniel Nicol, Session clerk, John Spalding, Alexander Simpson, Charles Doig, William Barrie, and David Curr.

As the Session records show, Minister nor Session were sleeping partners in the service of the Associate Kirk. Session meetings were held monthly, and attendance was regular. Reports were submitted at those meetings of interviews with backsliders. They were constantly advising and exhorting their weaker brethren

The Manse

to be more faithful in their professions of religion, and although delinquents were summoned before them, and many were rebuked in the presence of the congregation, we come across no instance of open defiance to their commands—surely a great tribute to the influence they wielded and the esteem in which they were held.

The Rev. Mr Ramage's parting with the congregation has been referred to by Dr. Small in the following words, "Though the parting was very unhappy, his memory, I am assured, was afterwards revered at Kirriemuir, and his words of instruction gratefully recalled." Mr Ramage died at Broughty Ferry in 1857, aged seventy-two years.

The following extracts taken from Session records, during the period of his ministry, are informing, as to the view taken of many questions by those entrusted with the oversight of the congregation in former days :—

Minutes of Session, 1835.—Present: David Curr, David Wilkie, Nathaniel Nicol, William Barrie, John Spalding, A. Simpson, and Charles Doig. Read over the names of the members of the congregation, when it was found that all of them might be admitted to the Lord's table on the ensuing occasion, with the exception of J—, who had been formerly informed that he could not be admitted to Church privileges, till he attended the Session and notified them ; and J—, who was reported to have been drinking and walking for pleasure on the Lord's day.

13*th February* 1835.—The members of Session attested that all the members of the congregation, so far as they knew, might be admitted to the Lord's Supper on the fourth Sabbath of this month. As, however, W—

was understood to be indolent and not so attentive to his work as a professor of religion ought to be, Charles Doig was appointed to converse with him, and instruct him to be diligent in the vocation whereunto God had called him, and that, if he still continued to indulge in idleness, the Session would proceed to exercise the discipline of the Church upon him.

December 1836.—All the members of the Session were present when Alex. Simpson and Charles Doig reported that they had conversed with W—, who confessed that he had been drinking on the day mentioned, and also on the Saturday following, and that he did not go home to his place of residence till between one and two o'clock on Sunday morning, but denied that he was in a state of intoxication. The Session, after long dealing with W—, got him to confess that he had done wrong, and he stated that he had confessed his sin, and that he was sorry before God for the sin that he had done. J. W. also appeared and wished to know if the Session had anything against him, and wanted a line to that effect. A member of the Session stated in J.W.'s presence that he had good information for stating that J.W. had been acting as a precentor in various Parish Churches, and that he frequented concerts followed with balls and dancing. The matter was left *sub judice*, and J.W. retired.

July 1837.—The Session considered the case of Jean L., who had been attending the Relief Church for some time. Jean informed the Session that she wished to enjoy privileges in the Secession Church, as she had never applied for admission to the Relief Church. The Moderator and Charles Doig were appointed to con-

Mr Charles Maiden

Mr David Doig

verse with her on Monday, and deal with her as to the necessity of continuing more steadfast in her profession.

31*st May* 1847.—The Session had before them two applicants with certificates, Miss P.T., jun., and Miss P.T., sen., duly signed. Miss T., jun., was received, and her name ordered to be added to the communion roll, but as Miss T., sen., wished to have liberty, when unable to attend here, at the dispensation of the Lord's Supper, to partake occasionally of the sacrament with the Independents, the Session unanimously agreed that they could not grant her request as Presbyterians.

Conducting the Praise in 1843.

The Session entered a discussion on the manner of conducting the singing in the congregation on the Lord's day, when it was agreed to send for the precentor, who instantly attended, and was informed that only a member of the congregation could be permitted to assist him, and that whoever he took to the desk with him, he must be responsible for his conduct. Besides that, the Session would not tolerate any repeats, except the last line, and that only once. The precentor agreed and retired. He requested Charles Doig to speak with him out of the house. Charles returned and informed the Session that the precentor had expressed a wish to receive some compensation as precentor. To this, the Session agreed that a private subscription be made for him and paid at the term of Whitsunday.

Union with the Relief Church considered 1836.

The Session took up the recommendation from the Synod to take under their prayerful consideration, the

subject of effecting a union with the Relief Church. After every member had spoken his mind, it was agreed that the union was desirable, and should be, if possible, effected only in the way of our Church holding fast all her particular principles, as a body professing to be the faithful interpreter for the faith once delivered to the Saints.

Church Attendance.

Kirriemuir, 22*nd March* 1838.—The Session met in the Church at the close of public worship in the forenoon, and was constituted with prayer by the Moderator. Present: D. Wilkie, N. Nicol, W. Barrie, J. Spalding, A. Simpson, and Chas. Doig, when the following minute of Session was read by the Moderator to the congregation :—The Session, having at several meetings of late, as the subject of conversation, the obligations which lie upon them to see that all the members of the Church be regular in their attendance upon the ministry of the Word, were deeply impressed with the consideration that there are some, who have been occasionally absent from public ordinances, who might have been present ; they do not mean those who are situated at a great distance from the place of public worship, nor those who are detained by watching over the young, the sick, the aged, or from bodily affliction. But some, though but few, who are in health, who have no domestic cares and sufficient excuse for absenting from the public worship of God. It is to such then that the Session do address a few sentences, in putting you in remembrance of your duty to your God, who has commanded you to consider one another, to provoke one another unto love and to good works ;

not forsaking the assembling of yourselves together as the manner of some is. The Session trust they need not tell any of you that public ordinances are of divine origin ; that God has promised His gracious presence where they are spiritually administered ; that they are the means of Heaven's appointment for the conversion of sinners and the edification of saints ; that all the people of God in every age have set a high value upon public ordinances, and manifested their love to God, in loving the habitation of His house, and have esteemed a day in His courts better than a thousand ; that the most lively Christians, and whose conversation has been most for the edification of their brethren, have been most conscientious in waiting upon God in the public ordinances of His grace. We, then, beloved brethren, entreat all of you never to absent from the public ordinances of divine grace, unless you have an excuse, which you could plead and have reason to think would be sustained by the Judge of all the earth in that day when He will make manifest the secrets of every heart. To worship God in public is as much your duty as to worship Him in secret and in private. But, we would say to you in the words of the confession of faith, which you profess to have received as the confession of your faith, "The reading of the scriptures with godly fear ; the sound preaching and conscionable hearing of the word, in obedience unto God, with understanding faith and reverence ; singing of psalms with grace in the heart, as also the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God." And, again, Saints by profession are bound to maintain an

holy fellowship and communion in the worship of God, and in performing such other spiritual services, as tend to their mutual edification, and are the words of your own principles, which you profess to have received. In treating of our duty to God, God is to be served by seeking after the knowledge of Him in His works, and especially in His word, by searching the scriptures, in which we have eternal life, by prayer and praise ; and these services ought to be punctually observed in secret and in the family. Public worship should be conscientiously attended. And, again, in our testimony when relating of the character of Church members, a scriptural profession having been adopted, it is not less incumbent on Christians to continue steadfastly in it, to hold it fast without wavering, and so to conduct themselves in all the relations they bear, as at once to evince their own sincerity, and to secure under the Divine blessing the objects for which they have associated. They must be attentive to all the duties of personal and family religion, regularly observe the public ordinances of the gospel, not forsaking the assembling of themselves together, as the manner of some is. The Session, convinced that these need only be mentioned in the spirit of love, to put you in mind of your duty, trust that all of you will afford joy to their hearts, in seeing you always, when it is possible, present worshipping God in the public ordinances of His grace, and they now commend you to God and the word of His grace, who alone can enable you to perform every duty to His glory and edification of your own souls.

Mr James Heron

Mr James Davidson

Mr David Duke

Mr John Wilkie, Roods

Union with the Relief Church.

Again on the 25th September 1846, in regard to the discussion anent union with the Relief Church, the following petition was drafted and forwarded to the Presbytery to lay before the Synod :—

The humble petition of the Session of the United Associate Congregation in Kirriemuir, sheweth, that your petitioners, having taken into their serious and prayerful consideration the basis of the proposed union between the United Secession and Relief Churches, are of opinion that union among the professed followers of Christ is most desirable, and would rejoice to see all the members of Christ's mystical body united in one common profession of His name. But at the same time, they consider themselves in duty bound to state that they have serious objections to the basis of union, and hope the Synod will pause, before they unite with the Relief Church on a basis so defective.

1*st*—They consider the basis defective, as the catechisms, larger and shorter, are not as part of our confession of faith.

2*nd*—They consider the principle of Free Communion a dangerous one, and which may be abused in giving that which is holy, unto dogs.

3*rd*—They are of opinion that the ninth article in the basis is inconsistent with the fifth, and ought either to be expunged or the word "fellowship" left out.

4*th*—That previous to union, a summary of principles be prepared, giving a compendious exhibition of our principles, and as a directory for the admission of members, who are to be considered

as acceding to the principles, contained in said summary, according to the measure of their knowledge.

5*th*—And that, as the proposed union is consummated, a testimony be prepared and enacted as the testimony of the United Church, and to which reference be made in the formula. For these reasons, the Session entreat the Synod to delay union with the Relief Church, till these obstacles are removed. May the Head of the Church direct you in this and every other matter which may come before you, is the earnest prayer of your petitioners.

Signed, William Ramage, Moderator.
Nathaniel Nicol, Clerk.

The resolution of 1836 and the petition presented to the Synod in 1846 give ample evidence that the Session did not walk blindfold into union with the Reliefs, which was consummated in 1847.

Rev. Alexander MacLean.

Following the ministry of the Rev. William Ramage, a short period elapsed, when the congregation forwarded a Call to the Rev. Alexander MacLean of Greenlaw, who was ordained in the Old Church in 1851. Mr MacLean was licensed the previous year, and during the period had refused several calls—one from England, one from Aberdeenshire, and one from Perthshire. The fourth call was from the West congregation, which he accepted, and entered upon a pastorate of singular zeal and success. His one passion, the great object of his

Rev. Alexander MacLean

life, was to win souls for his Lord and Master. To many his ministry was specially memorable, not only in his own congregation, but in the town of Kirriemuir. Mr MacLean was prompt to seize every opportunity, and to employ every hopeful agency, for the furthering and awakening of spiritual life in his congregation, and zealous labourers in the Lord's vineyard were at all times welcomed to his hospitable home.

Attractive in his pulpit ministrations, Mr MacLean was tenderly sympathetic with the sick and sorrowful, whom his visits brightened as a beam of sunlight in the dark hour of suffering and trial. Being himself often under sore affliction, gave him a ripened experience which was greatly sought after and highly prized in many a home among the sons and daughters of pain and suffering.

Mr MacLean excelled in work among the young; his Bible Class was highly popular, and never was he happier than when engaged in this department of his work. His rare spirit of humour was an unfailing talisman to the hearts of the young, and his tact in managing the children during his sermons to them was the envy of many of his brethren. A strong advocate of total abstinence for the individual and prohibition for the State, he acted for thirty-five years as President of the Kirriemuir Total Abstinence Society, and conducted for a long period a Gospel Temperance Union in connection with the congregation.

When Mr MacLean took up the charge of the congregation the United Presbyterian Church was in its infancy, and the old Associate Kirk being out of date, pastor and people set about securing a new building—

the present church. The new church, after the lapse of almost three quarters of a century, in its architectural lines, reflects the greatest credit to the taste of minister and congregation.

Although forty summers have come and gone since Mr MacLean occupied the pulpit, there are still a few in the congregation who received their earliest lessons under his care. As with his precedessor, Mr Ramage, he had sharing with him in the oversight of the congregation the elders of 1821-1840. Many changes in the church services took place during his ministry. The praise of the church was revolutionised, the run line controversy was forgotten, and instrumental music was introduced in 1884.

The innovation of the organ offered a field for dissent, and threats by a number of worthy people not to sing with the "kist o' whistles" were loud and angry. Mr MacLean's tact was, however, equal to the occasion. On the inauguration Sunday the Minister announced as the opening hymn, number twenty-one, second verse :—

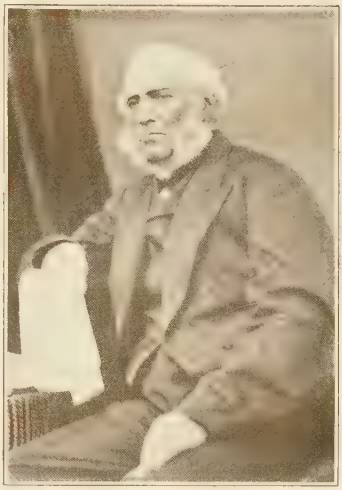
> "Let those refuse to sing
> That never knew our God."

The dissentients were ever afterwards loudest in their praises.

The West Congregation being in his time incorporated in the Presbytery of Dundee, he was on the friendliest terms with his co-presbyters, including that well-known divine, the Rev. George Gilfillan, who frequently officiated in his pulpit.

Throughout the years of his ministry, Mr MacLean and his people were in close union. As a visiting pastor he was received in the homes of the congregation

Mr John Barrie



Mr John Wilkie, Viewfield

Mr John Herald

Mr David Wilkie, Roods

with gladness. Amongst high and low in the community his gentlemanly dignity and Christian meekness earned him universal respect. He died on the morning of 21st November 1885, aged sixty-five, and in the thirty-fifth year of his ministry.

The Session at their meeting, 20th January 1886, minuted the following resolution :—

> The Session has to record with the deepest feeling of sincere regret and sorrow, the death of their beloved pastor, the Rev. Alexander MacLean, which took place on the morning of Saturday, the 21st November 1885.
>
> In losing him we feel that a serious loss has been sustained by the Session, between the various members of which and Mr MacLean there had always existed the very best feelings of mutual friendship, and we have the happiest recollection of our meetings together, and the kindly, genial, and Christian manner in which he discharged his duties as Moderator, and the harmony which invariably characterised all our meetings. Even when failing health laid him aside from his duties in the pulpit, his duties in the Session were followed out earnestly, and his anxiety for the welfare of every interest connected with the congregation made an impression on us which can never be effaced.
>
> While bowing before the Divine will in removing him from our head to his reward in Heaven, we feel certain that the example set by him in following out the great Master's will and performing the duties of a faithful shepherd of his flock, cannot but act as an incentive on each and all of us.

"To work while yet it is called to-day
For the night cometh when no man can work."

We sincerely mourn his loss and can only bow in humble resignation to Divine providence.

The Rev. Alexander MacLean had a family of one son and five daughters, the second daughter being Mrs James Wilkie, Platten.

From the date of Mr MacLean's ordination, and the erection of the New Church, the life of the congregation was full and vigorous, and the administration of its spiritual and temporal affairs were in capable hands.

The temporal affairs were conducted by devoted lovers of the congregation, and the Session consisted of men of ripe experience and mature judgment, who for the greater part of their Moderator's ministry remained an unbroken circle, and it was not until 1872 that the twilight shades began to descend upon these fathers of the Associate Kirk. During the period 1872-1876, the Session of 1821 had gone the way of all flesh with a record of service as elders averaging fifty-two years.

The Session of 1821 comprised :—

David Wilkie, died 12th April 1872,
aged 82 years.
Alexander Simpson, died March 1841.
Nathaniel Nicol, died April 1875,
aged 81 years.
William Barrie, died 20th March 1876,
aged 82 years.

In 1826 the names of Charles Doig and John Spalding were added to the above list, the former serving for fifty-four years, and the latter for forty-eight years, as members of Session.

The Session of 1840.

The Session was again augmented in 1840, and a Session, already unique for length of days and years of service, continued to uphold the record for long life and faithfulness to duty. These were :—

James Heron, died 18th October 1879,
aged 84 years, served as elder 40 years.
James Davidson, died 9th April 1884,
aged 76 years, served as elder 44 years.
David Duke, died 1885,
aged 84 years, served as elder 45 years.
David Wilkie, senr., died 11th July 1885,
aged 72 years, served as elder 45 years.

In the foregoing list of elders, we recognise the builders of the congregation, the last of whom departed this life nearly forty years ago. The testimony of some still with us, and of written records, testify that they were men of no common parts—they were of blameless character, and of deep religious piety ; not only were they men of faith, they were men of action, who devoted a large part of their life to the church's service, and although not overburdened with wealth they faced their financial responsibility, relying upon the blessing of God and the loyalty of the members of the congregation, which never failed them.

Financial Responsibilities from 1850.

In 1850 with the resignation of Mr Ramage, a retiring allowance to the minister had to be paid by a specified date ; the expenses of settling the new minister followed. The new church was erected a year and a half later, the finding of money to meet the cost of the new

structure being a "soldier's battle." The Church was erected at small cost as money counts to-day, less than £1000, but by systematic giving on the part of the members the debt was soon liquidated. This done, attention was turned to the manse, which was enlarged and improved, the walling of the manse garden followed, and it may be said that the congregational property, as it stands to-day, was almost entirely provided by a generation now almost forgotten.

It was during this period that the office of Manager was instituted, and the first minute, dated 10th April 1850, is interesting to recall :—

> This evening the first quarterly meeting of the Trustees and Managers was held in the Session house. William Barrie, mason, presided, and opened the meeting with prayer. The congregation being vacant, the following committees were appointed, viz.:—David Wilkie, West town end, John Herald, and John Young, to take charge of manse garden, and it was also agreed that the Manse should be cleaned. Joseph Robb was authorized to keep the title deeds of the property of the congregation, David Wilkie the Sacramental Cups and Plates and Tokens, Charles Doig the Baptismal Register, and John Herald and David Wilkie, Southmuir, were requested to obtain what may be required to pay Mr Ramage.

The Elders.

In the succeeding pages a number of extracts from the Session records are produced, appreciative of the character and work of a few of the Rev. Mr MacLean's co-workers.

Mr David Wilkie, sen., Manufacturer

They have been selected for the purposes of this publication, but had space permitted of drawing more lavishly from this fount, a considerable volume might have been written.

The recorded services of the Elders of the Church, who have gone from us to a higher service, and who in their day of opportunity were amongst the faithful of the congregation in the discharge of their duties, and in the work of inculcating Christian principles, by a life of blameless example, illumine many pages of our history.

Extracts from Session Records.

8*th February* 1881.—Charles Doig—It is the painful duty of the Session to have to record the death of a highly respected brother, Charles Doig, who was removed by death on the 26th January last, full of years and Christian hope. Our departed friend has been a member of the Session for fifty-four years, and for more than thirty years acted as Clerk. He was a zealous Sabbath School teacher—having been one of the first to engage in this work. He was more or less identified with all moral and religious movements, and a consistent friend of the Temperance Cause.

4*th May* 1884.—James Davidson—It is with sincere sorrow we have to record the death of Mr James Davidson. We all feel that a good man, a faithful Elder, and a true friend of the church has been removed. He was long Treasurer of the Congregation and Superintendent of the Sabbath School. He was highly esteemed by all, and was truly a man of prayer and good works.

August 1885.—David Duke, an office-bearer, was very highly esteemed in the congregation as a man of great intelligence. He served the congregation as an Elder for nearly forty-five years, and for a longer period he did good work in the Sunday School, where he was greatly loved by his pupils. He was a most regular attender and able leader in prayer and fellowship meetings. He was one who was careful always to act in character that he might adorn the doctrine of Jesus Christ in all things. His familiar face we can never forget. Our departed friend, while able, visited the aged, the sick and the dying, his administrations being welcomed wherever he went.

25*th September* 1885.—David Wilkie, sen.—The Session recorded the great loss they had sustained in the recent death of Mr David Wilkie, sen. Though of quiet and unobtrusive manner, Mr Wilkie's influence for good was great, both in the congregation and the general public. All who came in contact with him, whether in the church or in the world, were compelled to respect him as a truly upright man and a consistent Christian. He laboured long in the Sabbath School, both as a teacher and superintendent, and he has shown his great interest in the religious instruction of the young by a legacy of £300 for the Congregational Sabbath School, and also a legacy of £400 to found a scholarship in our Theological Hall. He was elected to the eldership in 1840, and has held office for forty-five years. The prosperity of the congregation was ever near his heart.

Kirriemuir Secession Church.

A Public Appreciation.

The death of Mr David Wilkie, sen., at his son's residence, Platten, left a blank in Kirriemuir difficult to fill. Mr Wilkie and his brother John began their career in early life as manufacturers in the Southmuir, but afterwards removed to the old Secession Church, which they transformed into a factory, in which they remained till the erection of the power-loom factory—The Kirriemuir Linen Works. Mr Wilkie was emphatically one of nature's gentlemen, simple, true and trustworthy, unassuming and unambitious—he found his happiness in doing good. His retiring disposition and natural modesty precluded him from the acceptance of seats of public preferment and honour, but every movement, which had for its object the amelioration and elevation of suffering humanity, could count on his support, pecuniary and otherwise, with neither measured nor stinted hand. He was an active and energetic worker in the temperance enterprise from its beginning ; every shade and grade of opinion were all equally welcomed by Mr Wilkie if they contained the one grand essential, viz., abstinence from strong drink. His quiet, simple, abstemious mode of life more than compensated for the energy and activity of his business habits, which through a long and honourable course of life, for precision and punctuality, left nothing to be desired, although entirely devoid of ostentation and display.

Rev. George Robb, M.A.

The Rev. George Robb, who was elected to be colleague and successor to Mr MacLean, was ordained in

1886. His ministry and personality still abide a vivid memory in the hearts of the congregation. The long and useful life of the congregation was steadily maintained during his thirty-two years as its head, and no history of the congregation would be complete which did not draw attention to his evangelical teaching, his practical preaching, and his consistent Christian example. A very large portion of the congregation's prosperity and growth in religious life are due to him.

Like his predecessor in office, Mr Robb was a man who every hour lived up to his profession. No compromise with wrong was written large across his life. He was a strong man, willing and able to battle for what was right in the moral, social, and religious life of the community in which he was called to labour. Also, like his predecessor, he was the leader of social reform amongst his contemporaries, and the public life of Kirriemuir had in him a worthy citizen. The last minister of the West congregation, during the term of his ministry he saw the union of the United Presbyterian and Free Churches, and also the union of his own congregation and the sister congregation in Bank Street.

During the years of the Great War, Mr Robb was a sympathetic partner of those who suffered in the dark years the loss of their dearest, and in his retirement he never ceased to keep in touch, while the war continued, with the young men who went out to fight our battles. No death in the congregation escaped him unnoticed, and his pen was always ready to send his words of comfort to sorrowing relatives. His name will be long remembered as a faithful minister, and as an uncompromising foe of unrighteousness. He fills one of the

Rev. George Robb, m.a.

highest niches of honour in the congregation which he loved so well.

The Rev. Mr Robb, as recorded in another part of this volume, became minister of the United Congregations—the West and Bank Street. The greater part of his ministerial life was, however, given to the congregation immediately concerned in the present outline, he having served it as their pastor for twenty-eight years.

Events during Rev. George Robb's Ministry.

The congregation from 1886, the date of Mr Robb's ordination, until the date of the Union in 1914, continued to maintain the traditions of the congregation, being faithfully served by the minister and office-bearers, supported by a loyal membership.

The Elders associated with the Rev. Mr Robb in 1886 were comparatively young men, of whom only two survive him, and are honoured Elders on the occasion of the Ter-Jubilee of the Congregation, viz.:—James Wilkie, solicitor, elected in 1871, and Thomas McLaren, elected in 1882. Our Preses, James Wilkie, Platten, also served in the Session during the greater part of the Rev. Mr Robb's ministry. Amongst those who served and are gone from us are :—

William Patterson, Southmuir, died 15th September 1888, aged 53 years.

Robert Yuill, died 13th July 1897, aged 48 years.

Charles Crabb, died 3rd September 1911, aged 70 years.

John Fairweather, died 9th October 1911, aged 80 years.

Andrew Fairlie, died 11th March 1913, aged 61 years.
David Wilkie, Ardmore, died 24th December 1914, aged 69 years.
James McDonald, died 21st August 1917, aged 70 years.

Gift of Communion Silver Plate.

During the lifetime of the Session, presided over by Mr Robb, a beautiful Service of Communion Plate in solid silver, along with a Baptismal Font, was presented to the congregation by Mr David Wilkie, Ardmore ; Mr James Wilkie, Platten ; and their sister, Mrs Johnstone. The valuable gift was greatly appreciated by the congregation. The donors desired the gift to be regarded as a commemoration of their uncle, the late John Wilkie, who took a deep, though quiet, interest in the Church.

Union with the Free Church.

Probably the greatest ecclesiastical change during Mr Robb's ministry, was the Union of the Free and the United Presbyterian Churches, of which he strongly approved.

The congregation, on the 22nd March 1899, met to consider the Union proposals. The basis of Union being fully and freely commented upon, the congregation, by vote, disapproved of the basis of Union, but nevertheless entered loyally into the Union of 1900 with the other congregations of the United Presbyterian Church.

Introduction of Pipe Organ.

The praise of the congregation has always been a pleasing part of the services. The choir fortunately being composed of devoted church workers, the desire

Mr James Wilkie, Appin,

Treasurer of Congregation

for an organ of good quality for the church became pressing nearly twenty years ago.

The cost of the organ was wholly defrayed by a few friends in the congregation, and the structural alterations from subscriptions by members.

Semi-Jubilee of Rev. George Robb, M.A.

In 1911 the Rev. Mr Robb, who had laboured in the congregation for 25 years, along with Mrs Robb, were presented with appropriate gifts at a social meeting held in the Public Hall in honour of the event. The chairman, Mr David Wilkie, Ardmore, in making the presentations, expressed the thoughts of the congregation and their thanks to Mr and Mrs Robb for their faithful work in the congregation for a quarter of a century. The Rev. Mr Robb suitably acknowledged the gifts, and in doing so made feeling reference to the happy relationship that had always existed between the occupants of the manse and the members of the congregation.

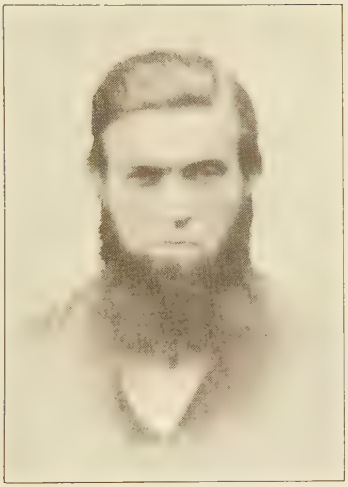
Managers, 1850-1914.

1850 James Forbes.
1850 John Herald.
1850 David Wilkie.
1850 William Barrie.
1850 John Young.
1850 David Wilkie, Roods.
1850 Charles Doig.
1850 David Wilkie, South-
1850 John Barclay. [muir.
1851 James Barrie.
1851 James Lawson.
1851 Robert Aitken.
1851 John Leslie.
1851 David Doig.
1851 Alexander Fyfe.
1852 John Patterson.
1852 Alexander Barrie.
1852 Alexander Wilkie.
1852 James Robb.
1852 William Langlands.
1852 George Fairweather.
1855 David Gordon.

Kirriemuir Secession Church.

Managers, 1850-1914—continued.

1855 Joseph Robb.
1856 John Wilkie.
1856 John Barrie, South-
1856 James Osler. [muir.
1859 Robert Leslie.
1860 Robert Grant.
1862 Charles Lindsay.
1863 John Lunan.
1864 James Fimister.
1866 John Robertson.
1866 David Lindsay.
1870 Robert Stewart.
1871 Andrew Moncur.
1871 David Valentine.
1871 James Moncrieff.
1871 Alexander McLaren.
1872 James Leslie.
1873 Robert Martin.
1874 James Smith.
1874 Dr. Wilson.
1874 John Doig.
1876 Joseph Stewart.
1878 David Jolly.
1881 James Lamb.
1881 John Ogilvie.
1881 James Ramsay.
1883 John Watson.
1883 David Fenton.
1883 James Moncur.
1884 David G. Patterson.
1886 Thomas Davidson.
1886 John McLaren.
1886 Alexander Peattie.
1887 Charles Peters.
1888 George Munro.
1889 John McHardie.
1890 William Doig.
1890 Donald McGregor.
1891 Robert Petrie.
1892 William Fairweather.
1893 David F. Leslie.
1893 Thomas McCash.
1893 James Sandeman.
1895 James Barrie.
1897 John Waddell.
1898 James Nicol.
1898 William L. Crabb.
1900 John Martin.
1900 James Smith.
1901 Frank Soutar.
1901 William Bishop.
1901 Edward Watson.
1902 John Barrie.
1905 David Whamond.
1905 David Forman.
1905 James Patterson.
1907 James Barron.
1908 David Wilkie.
1908 William Patterson.
1909 William Beedie.
1910 Thomas Leslie.
1913 David Leuchars.



Mr William Patterson

Mr Charles Crabb

Mr James McDonald

Mr Thomas McLaren

The Managers.

Standing out prominently in the list of managers are the names of many warm friends of the congregation. It was a wise provision in the Constitution of the United Presbyterian Church which provided that the office of manager should be a temporary one, as the lengthy roll of names imply. The system, in addition to ensuring democratic management, afforded opportunity for the recognition of those showing sympathetic interest in congregational welfare, and also of enlisting young men into the practical work of congregational management. Many of the staunchest supporters of the congregation were to be found amongst the managers, and their re-election was never questioned. Financial affairs and care of the congregation's property formed their special province. They have guarded it with zealous care, and as congregational liabilities increased, so has the revenue swelled. The managers have been the recipients, from time to time, of generous legacies and special contributions from friends of the church for congregational purposes, and their invested funds are now considerable.

In the list of managers we recognise the names of many who have been valiant supporters of every movement having for its object higher and better conditions of life for their fellows, many of them being honoured for their services far beyond the bounds of their own immediate surroundings.

In the public life of Kirriemuir many of the names will be found adorning its pages as the leaders of public opinion and for services rendered to the community.

Kirriemuir Secession Church.

Union with Bank Street Congregation.

The congregation in 1913 was approached by the office-bearers of Bank Street regarding the question of Union, and after a few months of negotiation, conducted in a brotherly and generous spirit, the Union was consummated in January 1914, the two congregations becoming one. The names of the West and Bank Street were changed to an old name, viz.:—The First.

The Origin of the Relief Church.

The Relief Church was somewhat late in its origin. About the year 1750 two things greatly hastened on opposition to the law of patronage, which the Scottish people at large regarded as an intolerable oppression. First, some of the patrons carried what they called their legal rights before the Court of Session. It was found by their lordships that Presbyteries refusing a presentation, duly tendered to them, in favour of a qualified minister, against which presentation or presentee there lay no legal objection and admitting another person to be minister, the patron had right to retain the stipend as in the case of a vacancy. This stringent law of bridling Presbyteries was being enforced. The criminal law of the country also stepped in and inflicted punishment, many, who in a tumultuous manner opposed the admission of the patron's presentee, being banished to the penal colonies. Men and women, who gloried in Presbyterian freedom won by the shed blood of their fore-fathers, were banished across the seas because they would not tamely submit to having a minister placed over them whom they conscientiously believed came to lull them into spiritual sloth.

Secondly, the General Assembly took up the question of the augmentation of stipends throughout the country at large. They had proved themselves true during the rebellion to the House of Hanover, and flattering letters

had been sent to them by the Government, and in order to strike when the iron was hot, they presented a petition for pecuniary aid at the door of the Treasury.

The aristocracy, however, fearing that the augmentation would come out of those inexhausted teinds which they held in their hands, strenuously opposed the measure. They circulated a printed statement among the Members of Parliament that the Presbyteries of Scotland were often disobedient to the law of the land as to patronage, setting aside the patron's presentee and getting a call moderated for some other person, and that in justice they had no right to expect an augmentation until they became obedient to the statute law of the country as to their churches.

The Church feared this argument would be used against them, and like men of great worldly prudence, they set out to counteract it by the appointing of deputies at the Assembly of 1750 to prosecute their claims for augmentation in London, and at the same time recommended to their commission to consider a method for securing the execution of the sentences of the Assembly as to presentations, and in the meantime that they be empowered to deal with disobedient Presbyteries, and to censure them as they should see cause.

This prospective reformation as to obedience to the injunction of the Assembly about the settlement of patron's presentees (for these were the only injunctions disputed and resisted by the Presbyteries) did not smooth the way for the desired augmentation. From all that transpired the clergy could not but learn that submission to the law of patronage was, by the Government and principal heritors, expected of them. Having got their

Church of Carnock

lesson, they henceforth proved themselves very apt scholars and had recourse to the most stringent measures to prosecute the settlement of the patron's presentee. A fresh crisis was then hurried on. There is a point at which oppression becomes intolerable, and to a religious people no oppression is half so galling as that which is spiritual.

The people were groaning for relief, and relief came. The instrument for bursting the fetters, which the tools of Government, for selfish and secular purposes, were now binding upon the Church of Scotland, was Thomas Gillespie, Minister of Carnock, who became the Father and Founder of the Relief Church.

Gillespie started out alone, and for six years supported the cause of Christ in every respect with great dignity and zeal. Dissent was, in a great measure, new in Scotland. It was scarcely believed by any that the Church could exist without the aid of the State.

The Seceders had existed for more than twenty years, but Erskine, Wilson, and Moncrieff were no ordinary men. Several of their congregations that had seceded with them were amongst the largest in Scotland. They were bound together by a solemn bond, which gave them for a time such compactness and power that it was impossible to discover from their history whether a single congregation could be self-supporting without any foreign aid, but in the case of Gillespie, the delusion of leaning upon any aid whatever, whether civil or ecclesiastical, was effectively dispelled. The Church of Christ as represented by his small congregation was seen resting simply upon the Rock of Ages.

He was a striking example at the moment when such

an example was needed to teach the oppressed Heritages of God, that they had the means of their deliverance in their own hand, and that they could both set up and support a Gospel Church, without Covenants, Acts of Parliament, or State Endowments.

Rev. Thomas Gillespie,

FATHER AND FOUNDER OF THE RELIEF CHURCH.

Thomas Gillespie was born at Clearburn in the parish of Duddingston in 1708. Early in life he decided to devote himself to the work of the ministry, and studied at Edinburgh University. From the outset he was not altogether satisfied with the state of the Church of Scotland, for when his course of theological study was nearly completed he proceeded to Perth, it is said with the compliance of the wishes of his mother, who had joined the Secession, and placed himself under the care of the Rev. Mr Wilson, Professor of Theology in the Associate Synod, one of the Secession Fathers. He only stayed in Perth ten days. His reasons for leaving the Associate Hall are not very clearly known. From Perth he proceeded to Northampton to an Academy, taking with him letters of recommendation from distinguished ministers of the Church of Scotland. With the ministers who supplied him with testimonials he had lived on terms of intimacy, and their well-known eminence, as well as their faithful advocacy of sound doctrine and their liberal views of Church government, supply an evidence of the habitual bent of his mind and strain of his feelings. His friendships lay among the most pious and faithful ministers of the Church. It was the uncorrupted gospel

Bank Street U.P. Church

of Christ in which he delighted, and the sympathies of his mind and heart were all in favour of the spiritual rights of congregations. The changes he made resulted, not from changeableness of disposition, but the earnest longing of his soul for the enjoyment of sound doctrine in connection with liberal principles, which afterwards expanded into firm resistance of ecclesiastical oppression, and they also gave an indication of what was a marked feature of his character all his days, a complete indifference to consequences so far as they affected himself personally when principles were concerned. Certainly the changes which he made were all such as must have seemed adverse to his worldly interests. At Northampton, Gillespie became a favourite with Doddridge. There was a strong congeniality of sentiment between them, and there can be no doubt that the influence of the English Nonconformist confirmed Gillespie in his views of Christian communion and the rights of congregations. Having completed his course of study, Gillespie was licensed to preach the gospel on the 30th October 1740, and ordained to the ministry in 1741 by dissenting ministers, Dr. Doddridge acting as moderator. He was at this time thirty-two years of age. On his return to Scotland, Gillespie received from Colonel Erskine of Carnock a presentation to the parish of Carnock, and in due course a regular call from the congregation. It is said that when he was required to sign the Confession of Faith at the table of the Presbytery he objected to its doctrine respecting the power of the civil magistrate, but was permitted to sign with an explanation of his meaning. The precise nature of the explanation has not been recorded, but there can be little doubt that his object

was to claim for the Church the power of regulating her own affairs independently of the magistrate.

At the commencement of his ministry at Carnock the famous revivals took place at Cambuslang and Kilsyth, and Gillespie took a deep interest in them, and it was during the first years of his ministry that his "Treatise on Temptation" was written. His name was selected from a body of six in 1752 for deposition, for his objections to forcing upon the people of Inverkeithing a minister they did not desire, and for persisting in refusing to obey the commission of the Assembly. On the question being put who should be deposed Gillespie, by fifty-four votes to four, was selected, 102 refusing to vote, and he was accordingly deposed from the office of the ministry. While the Moderator was pronouncing the sentence Gillespie stood a picture of dignified innocence and meekness. His calm and temperate bearing drew tears from the eyes of many who were present. The conduct of Mr Gillespie during the whole of this trying scene was worthy of the highest admiration. The unprecendented rapidity with which this case—a case of deposition, one of the most solemn subjects a Church Court has to deal with, and involving consequences of the gravest character—was hurried on to its very last stage is deserving of the severest condemnation. In the space of twenty-four hours, without a libel, without any formal process, Mr Gillespie was arraigned, condemned, and deposed. The fault such as it was, committed on Thursday, the trial on Friday, and Saturday witnessed the supposed offender thrown out as a vile thing from the Communion of the Church of Scotland.

Gillespie's dust lies within the walls of the Church

Rev. James Stirling

which so often resounded with the impassioned eloquence of Ralph Erskine, and not far from the grave of Gillespie is the grave of Ralph Erskine. They loved and served and suffered for the same Master while they lived, and their ashes await together the glorious redemption of the resurrection. Between the resting place of Gillespie and that of Ralph Erskine is the sepulchre of Robert the Bruce who achieved the liberties of Scotland on the field of Bannockburn.

Truly, Bruce was the father of his country, and the source under God of no small portion of the blessings we enjoy at the present moment. How different might have been the destiny of Scotland, if she had become by conquest a dependency of England ; how different too might have been the position of Scotland if no check had been given ecclesiastical tyranny and corruption by the proceedings of Gillespie and the Fathers of the Secession.

Gillespie died 19th January 1774.

Relief Congregation, 1828.

The senior portion of the congregation, which in 1923 stops to mark the One Hundred and Fiftieth Anniversary of its birth, eight years ago concluded an incorporating Union with the sister congregation in Bank Street, and since that interesting ecclesiastical event took place, the two streams of Scottish Presbyterian dissent—the Secession and Relief congregations in early days, later partly brought together in the Union of 1847 as United Presbyterians—are now finally flowing in one common channel. It is necessary, therefore, to mark the rise and flow of Bank Street congregation for the eighty-six years of its unbroken course, as it kept flowing side by side with the West congregation.

The Reliefs as we all know were the second secession from the Church of Scotland, and the Secession movement had lost some of its novelty by the time of Gillespie's deposition in 1752. The denomination was planted in Kirriemuir in 1793, application being first made on the 28th June 1792. Relief principles, however, at that time refused to take root. A church was built (now the Angus Mill), but whether the ministers or people were at fault for the dissensions, we have no reliable record. Two ministers, Mr Meek ordained 2nd October 1793, and Mr Eadie in 1795, conducted the affairs of the congregation, also a Mr Inglis, a dissenting

Mr George Duke

Mr James Boath

minister from England, all of whom were either dismissed or vacated the charge by the year 1798.

About this time connection with the Relief Presbytery was dissolved, and a congregation of Independents met in the Relief Chapel, the minister being Mr Neilson, an English Independent.

Nearly thirty years later we have an interesting report of the ordination of a Congregationalist Minister in 1825 in the same building.

This congregation was also short lived as we find three years later that a committee of Reliefs had taken a lease of the Chapel, which originally bore their name.

During the thirty years which had elapsed since the first Relief Congregation succumbed, there had been several attempts made to revive Relief Principles. Not until 1828, however, when a deputy from the Reliefs visited Kirriemuir and met with a number of individuals in the Trades Hall, did the prospect appear hopeful. The deputy, Mr Lawrie, prepared a petition from the friends in Kirriemuir and presented it to the Presbytery of Perth, who, being satisfied with the prospects, supplied sermon until the 29th January 1829, supply then coming from Glasgow.

On the 9th August 1829, the Sacrament of the Lord's Supper was dispensed to forty individuals by David Russell of Errol, and the following day another meeting was held for the purpose of appointing managers—George Dickson and John McNab being appointed to make a selection.

They nominated John Dundas as preses, John Kidd as treasurer, and James Low to act as clerk, John Duke and Alex. Millar to be his assistants.

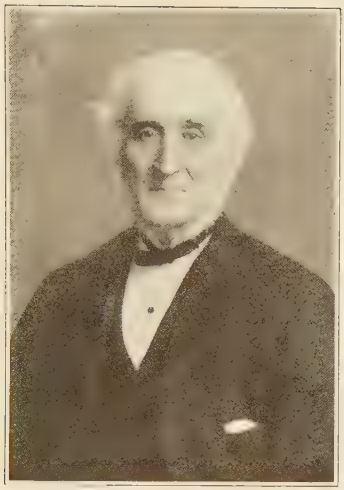
Relief Congregation, 1828.

A society was immediately formed for collecting weekly subscriptions to defray expenses, James Robb being appointed treasurer and David Mann and others being appointed collectors.

Election of the Rev. James Stirling.

The organization of the congregation now being completed, the committee set about securing a minister. After a lapse of two years, a leet of two candidates was chosen and voted upon, the choice falling on the Rev. James Stirling. The choice was a happy one, for Mr Stirling did not only succeed in keeping the Relief flag flying when thirty years before so many had failed, but six years after his induction he could boast of a membership of 350, which for a time was the largest dissenting body in Kirriemuir.

The congregation at their formation had taken a short lease of the Independent chapel, which was vacant, but being desirous of having a place of worship of their own, they purchased and re-constructed the property in Bank Street being used at the time as a hall, at a cost of £800, and it continued to be the place of worship until the union with the West congregation. The congregation made strong efforts during the Rev. Mr Stirling's ministry to liquidate the debt on the church, and at the same time Mr Stirling was the recipient of several increases of stipend, receiving £150 at the close of his ministry. As evidence of the esteem in which Mr Stirling was held by his flock, a faithful office-bearer and worker, Mr William McHardie, wrote and read the eulogy given on the following page on the occasion of Mr Stirling's semi-jubilee.



Mr Robert Fairweather

Mr Charles Nicoll

Mr William McHardie

Mr William Young

It might be said in this connection that he who penned the lines in honour of Mr Stirling, had also acted as precentor gratuitously for twenty years.

For five-and-twenty years we have thee tried,
Not once regretting for the choice we made,
We meet this night, our Ebenezer raise
To Him, to whom alone, belongs the praise.

Small our beginning, the prospect dark to you;
"Onward," thy motto, to thy chosen few.
Gathering in strength, by thine untiring zeal
In toil and labour, for our spiritual weal.

This night we hail thee as our Pastor dear,
Our spiritual leader, through life's journey here,
Till death divided, hoping to meet again,
When He shall come, whose right it is to reign.

When monumental stones shall mouldering lie,
All sublunary things shall fade and die,
Thy name Thy blessed prophet realised,
Engraven on the tablet of the skies.

The Rev. James Stirling was truly a faithful and diligent labourer in his Master's vineyard, for, during the vigour of his life, he preached three times every Sabbath, generally giving a lecture in the evening on some particular subject, which had the effect of attracting a large audience. One season he delivered a course of lectures on prophecy, during which the church was not only crowded, but often many had to leave because they could not get within hearing. But his labours were not confined to the pulpit alone, for during the week he was regular in his visitations, and was often to be found at the bedside of the sick or the dying administering the consolation of religion to their occupants. His ministrations, both in public and in private, endeared him to his congregation, and many will remember with delight the instructions they re-

ceived from him, and with deep regret that they will hear his voice no more.

On several points, both in theology and ecclesiastical polity, he differed from many of his brethren; but whatever views he took he maintained them consistently and conscientiously, both in public and in private, and the learning and the weighty reasoning he exhibited on these occasions showed he was no mean antagonist to contend with.

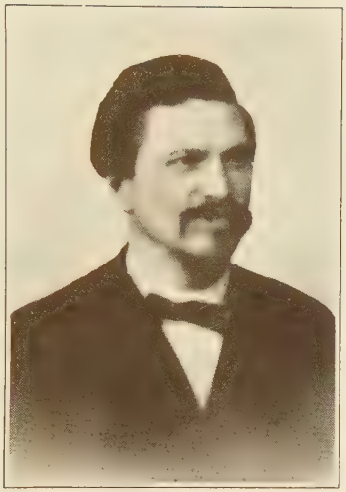
Mr Stirling devoted himself more to his ministerial duties than to public affairs, for only in one instance of a local character did he take a part, and the part he took was entirely in correspondence with the principles he had long and conscientiously advocated. He was for many years an active member of the Parochial Board, and when the Registration Act was passed he was appointed Registrar for the parish, which office he continued to hold until his death. In later years he had been in a declining state of health, but he still continued his pulpit ministrations, although often with difficulty until shortly after the New Year, when he was unable to leave the house, his pulpit being supplied by his brethren of the Presbytery, and several times by various ministers of the town. After being confined to the house, the feeble spark of life continued to linger until the 21st March 1870, when death terminated his active and useful life in the sixty-sixth year of his age, and thirty-ninth of his ministry. His funeral took place on the 28th, and was the largest cortege seen here since that of Dr. Easton. As a token of respect for his memory the shops were closed, and the steeple bell tolled during the time of the funeral.

Relief Congregation, 1828.

Funeral Sermon.

In the course of a funeral sermon, preached on Sabbath the 3rd April, by the Rev. Dr. Frew of St. Ninians, he said :—"Mr Stirling was born in Glasgow in 1805. At the age of thirteen he entered Glasgow University, and the distinction he acquired there is therefore all the more remarkable on account of his youth. He studied divinity under Dr. Thomson of Paisley and Dr. McGill of Glasgow. He was a most acceptable preacher ; more places than one would have called him had he given the necessary encouragement. Mr Stirling's character, as a minister, is better known to you among whom he laboured so long and so faithfully than to any one else. Nevertheless I shall notice what I believe to have mainly distinguished it. His preaching was eminently successful. Its grand theme was Christ and Him crucified. He entered on his ministry with the resolution of Paul ; he determined to know nothing among men but Jesus Christ and Him crucified. He did not wander into other regions in order to gain popular applause or secure a character for originality. He was above all that. He knew what the one end and aim of the ministry ought to be, and he preached accordingly. His hearers had a conviction that he sought to profit, not to amuse or entertain. I do not mean by this that he shrank from declaring his mind on the great questions of the day. He fearlessly advocated the freedom of the Church from State control and State connection as well, and published several papers and pamphlets on these questions. He became very early a convert to millenarianism. It is not my province to pronounce on this doctrine, and I shall only remark that it

is a doctrine which seems to have a peculiar attraction for men of an earnest and devout temperament. The doctrine was acceptable to earnest men deeply grieved on account of the prevalence of evil and longing for the coming of the Lord to set all things right. I believe it was this feeling that clothed the doctrine with irresistible attraction to Mr Stirling. The general subject of prophecy was much studied by him. He often lectured upon it, drawing crowded audiences. Mr Stirling's character as a man and a Christian, if it could be sketched, would present about as rich an assemblage of excellences (with as few blemishes and drawbacks) as have been found uniting at any time to form the character of a good man. He died, as might have been expected from such a life, calm, trustful, happy. His brother minister, the Rev. Alexander MacLean of the West Church, was with him daily during the last week of his life, and has kindly favoured me with an account of the closing scene. He says :—'On Sabbath (the day before he died) he was very weak, and we were afraid that his end was at hand.' Before leaving him that evening I said, 'Have you anything to say to me?' He replied, 'Nothing, brother, but just that you continue to labour in the gospel of our Lord, and if anyone ask you regarding my faith say, I have nothing to lean on but what I have preached, and that I am resting in the simple word of God.' On Monday morning he seemed better, and we thought more days would be granted him. He saw me leaving the room and motioned me back. On returning I quoted a few promises and at his request engaged in prayer. On my asking if he had been able to follow, he replied, 'I heard every word and it is very precious.' Immediately a change



Mr David M. Anderson

Mr George Fraser

Mr John Burnett

Mr David McHardie

came over him, and in two or three broken sentences we committed his departing spirit into the hands of that Master he had so long and so faithfully served."

How blessed the righteous when they die,
When holy souls retire to rest,
How mildly beams the closing eye,
How gently heaves the expiring breast.

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

First Elders of the Relief Church.

The Rev. Mr Stirling had associated with him in the Kirk Session men of strong individuality and strength of character. Testimony to this has been handed down to us, and a sure proof that they were strong-hearted men is borne out by the fact, that in co-operation with their minister, they planted a strong and powerful religious body in Kirriemuir.

It is a great overlook, and one to be regretted, that the records of their individual services are so meagre and unsatisfying, but if the written records of their personal qualities and good works are denied us, we may at least keep their names in grateful remembrance.

Of those who planted and watered the Relief Church in Kirriemuir the names of John Dundas, George Duke, John Myles, and Andrew Wilkie must be inscribed on its Roll of Honour.

Election and Induction of the Rev. John A. Murray.

The Rev. James Stirling was succeeded in the charge by the Rev. John A. Murray. Previous to moderating in a call to a new minister however, the suggestion of

Union with another congregation was introduced by the Presbytery of Dundee. The suggestion was not entertained by the office-bearers, and the call was presented to the Rev. Mr Murray, whose induction took place on 10th May 1871.

Liquidation of Debt.

The Rev. Mr Murray commenced his ministry at a time when a heavy debt was weighing down the congregation, a sum of £350 remaining to be liquidated. Some confusion exists regarding the payment of this debt. Dr. Small, in his history of the United Presbyterian Church, gives the credit to the Rev. Mr Stirling for having cleared the debt of £350 by the year 1865 ; whereas in 1873 the Rev. Mr Murray was the recipient of a special vote of thanks from the congregation for his laborious efforts in clearing off the debt.

Congregational Events.

From the year 1875 the congregation had a period of financial prosperity. The minister's stipend was raised, and an allowance given him of £20 per annum for house rent. The church was thoroughly overhauled and renovated at an expenditure of £200. No sooner, however, were these improvements completed than a destructive fire undid all that had been so recently done. The fire took place on the 4th July 1883, and in consequence the congregation was for a considerable time churchless. The office-bearers of the West congregation extended a hearty invitation to their Bank Street brethren to worship with them. The invitation was accepted, and the Rev. Mr MacLean and the Rev. Mr Murray jointly conducted the services.

Rev. John A. Murray

The Congregation attains Self-support.

In 1893 the congregation attained the position of self-support, and complete independence of the augmentation fund specially set apart to assist small congregations. In this year the office-bearers agreed to pay the equal dividend of £204 per annum to their minister, an achievement which gave great pride and satisfaction to the congregation.

Loss of Communion Plate and New Plate Gifted.

In 1898 the church was the scene of another outbreak of fire, thoroughly destroying the Vestry, in which was deposited the Communion Plate. The loss of the plate was irreparable and a great loss from a sentimental standpoint, it being the first and only service of plate used by the congregation since 1828. In their misfortune the congregation were the recipients of a solid silver Communion Service, and at the Communion held on Sunday the 3rd July 1898, the Rev. Mr Murray made an appropriate reference to the gift, which was presented by a member of Session, Mr Robert F. Ogilvy, the Rev. Mr Murray characterising the gift as worthy of the cause, and the cause worthy of the gift.

Elders elected during
the Rev. John A. Murray's Ministry.

During the twenty-nine years of the Rev. Mr Murray's incumbency very few changes took place in the Session, and very few additions to the eldership. In 1873 Samuel Milne was elected, in 1881 George Fraser and James Thomson, and in 1888 Robert F. Ogilvy, John Burnett, James Stewart and John Ogilvy.

Elders removed by Death
during Rev. John A. Murray's Ministry.

The Elders associated with Mr Murray who were removed by death during his ministry were :—David M. Anderson, Session Clerk ; James Ogilvy, Samuel Milne, James Irvine, James Mair, James Thomson and James Boath.

Surviving Elders of the
Rev. John A. Murray's Session.

It is gratifying to be able to link together, at this time of special remembrance, the fathers of Mr Murray's Kirk Session with the Ter-jubilee commemoration, George Fraser and John Burnett, the former elected in 1881 and the latter in 1888. Although fullness of years prevents them from engaging in the activities of the eldership, the united congregation will ever honour them as such.

Elders removed by Death.

The following pages give a few extracts from the records of the Kirk Session, regarding a number of the more prominent Elders. Many other references from the same source could be forthcoming had space allowed, in which high tribute is paid to the life and character and self-denying labours of many estimable men who co-operated in the spiritual oversight of the congregation, and who are now resting from their labours.

28*th October* 1872.—Mr David M. Anderson—The Session desire to record their deep sorrow at the loss of their brother, after a long and painful illness. In the removal of Mr Anderson, the Session has lost a faithful friend and a wise counsellor, and the con-

gregation an active member, who took a large share in its business, and to whose services it was much indebted for conducting it through its recent vacancy that terminated in the happy settlement of its present pastor.

9th February 1875.—Mr James Ogilvy — In James Ogilvy the Session have lost a true friend and a wise counsellor, a generous and upright Christian, whose character and life were an example and help to many who needed his counsel and support. For nearly thirty-eight years he was an elder in this congregation, and discharged the duties of his office with earnestness and zeal, and has left the record of his works in many a heart that to-day mourns the loss of his kindly help and sympathy. He always cherished the deepest interest in the welfare of the congregation, and by his prayers and liberality contributed much to its prosperity and support. When laid aside by the hand of disease he was no less the Christian in his affliction than in his active labours in the Session and congregation.

Mr James Ogilvy was one of the original founders of the large establishment, now the Gairie Works, which has been so successfully carried on by his sons. He was a man beloved and respected by all classes of the community. Of his numerous acts of private benevolence only the recipients could speak, for he was one of those who "did good by stealth and blushed to find it fame." Mr Ogilvy took a lively interest in all the public affairs of the town, and for a long period was one of the Commissioners of Police for the Burgh.

16*th March* 1882.—Mr James Irvine—The Session places on record the sense of the great loss they have sustained by the death of their brother, James Irvine. They have lost in him a ripe and earnest Christian, who had laboured for the long period of forty-seven years as a member of the Session in endeavouring to promote the welfare of the church, and for still a longer period in the work of the Sabbath School. As a member of Session he was faithful and diligent in the performance of his duties His counsel was wise and just and imbued with a spirit of charity, and his intercourse with his brethren was marked by true sympathy and brotherly kindness.

Illness and Death of the Rev. John A. Murray.

In 1900 Mr Murray's health gave cause for anxiety, and after a short illness he passed away on the 26th June, after a faithful ministry lasting over twenty-nine years. Of the Rev. Mr Murray it can be said that he was a good type of the United Presbyterian minister. He was very popular with his flock, and amongst those who still survive him his memory is a sweet and pleasant recollection, on which they love to dwell and speak as occasion offers. In the town of Kirriemuir he was held in the highest esteem and regard, and his familiar figure will be a lasting and pleasing memory to all who knew him. He was on the most friendly terms with all his colleagues of the profession in Kirriemuir, and between him and the Rev. Mr MacLean, the pastor of the sister congregation, a warm friendship existed. He died with the denomination—the United Presbyterian Church, which he adorned, the

Rev. Robert M. Buchanan, B.D.

latter part of the year 1900 bringing with it the birth of the United Free Church.

The Session's Appreciation.

The Session desire to record their sorrow and sense of loss on account of the death of their pastor, the Rev. John A. Murray, which took place at Lochmill House on the morning of 26th June. Mr Murray was in the sixty-seventh year of his age and the thirtieth of his ministry in Kirriemuir. The relations between him and the Session through all these years were of the happiest kind, and they wish now to record their appreciation of the courtesy and consideration with which he discharged his duties as a Moderator. They recall also the faithfulness with which he proclaimed the gospel of God's saving love, and the great diligence and kindliness with which he performed his pastoral duties. They feel that by his removal they have lost a faithful pastor and a sincere friend.

Election and Ordination of the Rev. Robert M. Buchanan, B.D.

After considerable delay in calling a successor to the Rev. Mr Murray, the congregation in their choice selected the Rev. Robert M. Buchanan, who was ordained in 1901. The Rev. Mr Buchanan was an active and faithful worker. He took up the work of his charge with zeal and enthusiasm, and in the town of Kirriemuir he gave his help in the furthering of every good cause calculated to benefit the community and its people. Mrs Buchanan, who was a daughter of the manse, proved an ideal helpmeet to her husband, and a great acquisition to the congregation, and the joy with which the congregation

received her into their midst can only find a parallel in the intense grief and sorrow which her early death on the 21st May 1910 called forth.

Death of Mr John Ogilvy, Lisden.

The minister and people during the first ten years of Mr Buchanan's ministry had to mourn the loss of several good friends of the congregation, almost the first of these supporters being John Ogilvy, who died at Lisden, on the 24th May 1903. By his removal not only the congregation, of which he was an Elder, and the Preses, but a very wide community suffered severe and irreparable loss. A man of wide outlook, not only in local and provincial affairs, but as a captain of industry he took large and national views of the commerce of the country, the Dundee Chamber of Commerce electing him president. The town of Kirriemuir he loved ; nothing that concerned its welfare was foreign to him ; its prosperity was the desire of his heart ; on every board and committee he was an influence for good. Municipal, Parish, and County Boards found in him a wise and prudent adviser and guide. He lent his enterprising spirit to every public movement for the well-being and advancement of the people of whom he was a neighbour, and of the town of which he was an enthusiastic son. His last public appearance was at an annual gathering of the old folk in the Public Hall. All charitable and philanthropic movements found in him a liberal supporter, and not a few have missed his private benefactions. He was a generous friend to every cause which had for its object the spiritual or material well-being of those around him. In his last bequests he did not forget them, generous legacies being bequeathed them.

Mr John Ogilvy, Lisden

At the close of a funeral sermon, the Rev. Robert M. Buchanan, in referring to his connection with the Church said Mr Ogilvy's sympathies were not confined to Bank Street, but his main interest gathered round the Church universal. For many years he was Preses and Elder. For many years his counsel was valued in every department of the congregational work. He guided its affairs in no imperious fashion, but his advice was always sound and impartial. In all that he did he had the good of the Church at heart. He rejoiced especially when the young people, in whose welfare and success he was interested, joined the membership and began to take an active interest. He was unselfish, thinking constantly of others. He was a truly religious man, patient and enduring, with a simple trust in God's help, and a sure hope of the immortality brought to light through the Gospel. Such a death has no awfulness in it; it is a quiet, trustful sleeping away in Jesus. Blessed indeed are the dead which die as he died.

Death of Mr John Anderson.

In 1908 Mr John Anderson, the treasurer of the congregation, passed away. Mr Anderson, during the failing years of Mr Robert F. Ogilvy, had acted as the latter's colleague, performing the active work of the office.

Death of Mr Robert F. Ogilvy.

Three years later, Mr Robert F. Ogilvy, for long treasurer of the congregation, and one of its elders, was called away at the age of seventy-three years, and with his passing the congregation lost a true friend. The Session at their meeting on 21st May 1911 recorded the following minute :—

It is with sincere regret that the Session has learned of the death of Mr Robert F. Ogilvy on Saturday, 20th May, and they desire to put on record their appreciation of his long services as an Elder for twenty-five years, his efforts on behalf of the church, and his generosity to it. They recall his simple faith and his manifest aim in following in the footsteps of his Master.

Mr Robert F. Ogilvy was one of the founders of the Gairie Linen Works, but with the introduction of steam power he did not cease to interest himself in the welfare of the aged hand-loom weavers, so long as any of them survived. Of a retiring disposition, he took no share in public work, but always evinced a warm interest in all that affected the social and religious welfare of the community in which he resided. He gave freely and silently to the cause of the Church.

Union with the West Church.

After Mr Buchanan had occupied the pulpit of Bank Street for nearly twelve years, a new set of circumstances confronted him and the congregation through a vacancy caused in the North Church by the death of the Rev. William Roy. The reducing of agencies was receiving the attention of the higher authorities of the Church, and a Committee of the General Interests of the Church prepared for opening negotiations for Union between Bank Street and the North congregations. To enable the Union with the North to be successfully accomplished, Mr Buchanan, like a loyal minister of the Church, laid himself upon the altar of sacrifice and resigned his charge. The sacrifice was futile as the negotiations failed, and the

Mr Robert F. Ogilvy, Lisden

unexpected happened, a Union thereafter being consummated between Bank Street and the West congregations.

The Union of the two sister congregations was an ecclesiastical event of much local interest. As was to be expected, it was a great wrench to some of the older members of Bank Street congregation who had to vacate their Church building. Scottish religious sentiment is strong, and the family pew where many of them had been brought in childhood by long departed friends, was sacred to them. Their fathers, who had long worked and prayed for the peace and prosperity of their little Bethel, were very near to some as they worshipped there for the last time. Sentiment some call it perhaps, but sentiment is the language of the soul. Attachment to the old spiritual home in Bank Street will no doubt be ever present with many of its members.

Rev. Robert M. Buchanan's Resignation.

At a meeting of elders, managers, and congregation held on the 8th January 1913, the congregation appointed delegates to attend the meeting of Arbroath and Forfar Presbytery in connection with Mr Buchanan's resignation, but owing to the inclemency of the weather the delegation forwarded the following letter to the Clerk of Presbytery :—

Kirriemuir, 13th January 1913.

To the Moderator and Members of the Arbroath and Forfar Presbytery of the United Free Church. Revd. and Dear Sirs,—We desire to state that the step contemplated by Mr Buchanan came as a surprise to the whole congregation, but as Mr Buchanan has informed us that it is his desire to be relieved of

the incumbency of the congregation, and that his decision is irrevocable, it is with great regret that we acquiesce. We may state that during the eleven years that Mr Buchanan has been with us, he has very efficiently, and with great kindness and consideration performed all the duties of his high office, and is the beloved pastor of every member of the congregation. He will leave it in a high state of organization in every way, and he will be able to look back upon his eleven years in Kirriemuir as minister of Bank Street U.F. Church with pride and pleasure.

The Session of Bank Street congregation met for the last time on the 4th of February 1914. The Rev. R. G. Philip, Interim Moderator, presided.

Elders of the Relief and Bank Street United Presbyterian Church, 1828-1900—United Free, 1901-1914.

Andrew Wilkie, jun., elected 1831.
John Dundas, elected 1831,
died 15th July 1859, aged 90 years.
George Duke, elected 1831,
died 3rd December 1885, aged 78 years.
John Myles, elected 1835,
died 14th June 1864, aged 50 years.
James Irvine, elected 1835,
died 16th March 1882, aged 75 years.
James Ogilvy, elected 1837,
died 16th January 1875, aged 66 years.
James Mair, elected 1837,
died 25th November 1888, aged 78 years.

Relief Congregation, 1828.

William Duke, elected 1867,
died 28th April 1901.
James Boath, elected 1867,
died 19th October 1891, aged 49 years.
David M. Anderson, elected 1867,
died 25th October 1872, aged 41 years.
Samuel Milne, elected 1873,
died May 1880, aged 55 years.
George Fraser, elected 1881.
James Thomson, elected 1881,
died 17th March 1897, aged 53 years.
Robert F. Ogilvy, elected 1888,
died 20th May 1911, aged 73 years.
John Ogilvy, elected 1888,
died 24th May 1903, aged 60 years.
James Stewart, elected 1888,
died August 1910, aged 78 years.
John Burnett, elected 1888.
William Duke, elected 1902.
John Husband, elected 1902,
died 16th January 1919.
David McHardie, elected 1902.

Managers of the Relief and Bank Street Congregations, 1828-1914.

1829 John Dundas.
1829 George Dickson.
1829 James Kidd.
1829 James Low, jun.
1829 John Duke.
1829 Alexander Millar.
1830 Alexander Whyte.
1830 John Johnstone.
1833 Thomas Smith.
1833 Charles Robb.
1833 George Scrimgeour.
1835 Charles Stalker.
1835 David Nicol.
1835 James Webster.

Relief Congregation, 1828.

Managers of the Relief and Bank Street Congregations, 1828-1914—continued.

1836 James Arthur.
1836 John Cable.
1836 David McHardie.
1837 William McHardie.
1837 Alexander Brimer.
1837 D. Milne.
1838 George Doig.
1838 David Doig.
1838 Robert Fairweather.
1839 John Curr.
1839 David Hutcheon.
1839 Morris Heggie.
1841 William Reid.
1841 Thomas Gow.
1841 John Webster.
1842 James Craik.
1842 John Mathers.
1843 David Guthrie.
1843 James Duke.
1843 George Baxter.
1844 Charles Nicoll.
1845 Alexander Boath.
1845 William Ford.
1845 Charles Findlay.
1845 Alexander Stevenson.
1846 Andrew Whyte.
1847 John Rutherford.
1847 George Davie.
1848 James Davie.
1850 William Low.
1851 James Graham.
1855 John Duncan.
1857 James Doctor.
1857 James Neil.
1858 John Wallace.
1858 Alexander Robbie.
1860 Peter Lindsay.
1860 James Alexander.
1861 Alexander McNicoll.
1861 Hugh Bailie.
1861 William Davie.
1868 William Nicol.
1871 Robert Lindsay.
1872 Walter McLean.
1872 Charles Milne.
1873 John McHardie.
1873 David Hume.
1875 Alexander Morrison.
1876 James Mathers.
1876 William Mathers.
1878 Andrew Robertson.
1879 William Millar.
1879 John Smith.
1879 James Brown.
1879 Thomas Craig.
1881 James Davidson.
1881 Alex. McReadie.
1881 Charles Ogilvy.
1884 William Ogilvy.
1884 William Milne.

Relief Congregation, 1828.

Managers of the Relief and Bank Street Congregations, 1828-1914—continued.

1885 John McNicoll.
1890 William Young.
1890 Thomas Lowdon.
1890 David Lowdon.
1896 David Dakers.
1896 Alexander Kermack.
1897 John Lowdon.
1897 Robert M. Davie.
1897 Thomas Hogg.
1897 Alexander Ritchie.
1897 Alexander Shaw.
1899 John Laird.
1900 Thomas Burnett.
1901 John Forrest.
1901 Andrew Duke.
1901 John Anderson.
1903 William McIntosh.
1903 Robert F. Ogilvy.
1904 James Bruce.
1904 Alexander Reid.
1905 Robert Wilkie.
1908 William Ogilvy, jun.
1908 James Milne.
1909 Thomas Pullar.
1910 William Russell.
1911 David Rollo.
1911 James Nicoll.
1912 David Peters.
1912 Alexander Lyall.
1913 George D. McNicoll.

Act of Union.

In the Act of Union with the West congregation it was resolved to unite under the name of the First United Free Church, Kirriemuir, the name First being the revival of an old name attached to the building agreed upon for the place of worship of the United congregations. The property and funds of the two congregations were transferred together into the United congregation. The elders of the two congregations became the elders of the United congregation, and formed with the Minister the Kirk Session of the United congregation. The management in the first instance consisted of the managers of both congregations. The Minister of the West congregation, the Rev. George Robb,

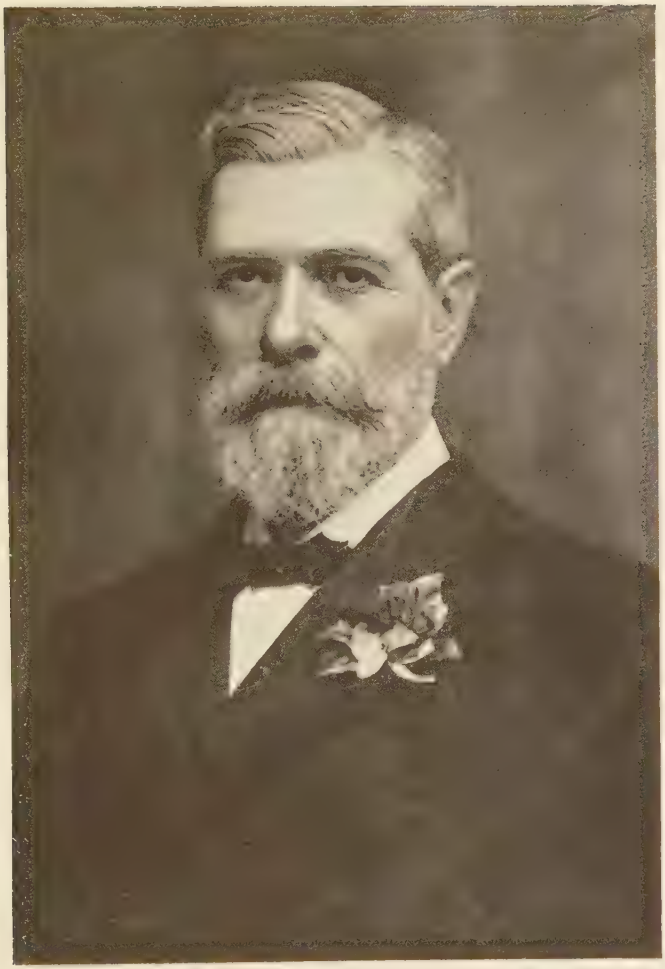
M.A., became the Minister of the United congregation, and the West manse was recognised as the manse of the United congregation. It was decided that the Bank Street Church be disposed of as the United congregation might decide, and it may here be stated that at the end of 1920 the property was sold to the Vestry of S. Mary's Episcopal Church.

The capital funds of both congregations, which were considerable, were amalgamated, and new trustees for the congregational property elected, the number of trustees agreed upon being twelve. The following persons were appointed by the congregation at a meeting which was held for the purpose on the twenty-fifth day of March 1914 :—

Trustees.

William Young, tailor, 2 Wellgate.
William Duke, factory worker, Denacre.
George Duke McNicoll, solicitor, B.L. Bank.
David Rollo, fruit grower, Knowhead.
James Milne, factory worker, Cathiebank.
John Forrest, watchmaker, Glengate.
David Wilkie, jun., manufacturer, Platten.
Charles J. M. Wilkie, manufacturer, Ardmore.
David Whamond, farmer, Balstard.
William Doig, baker, Hillmount.
William Fairlie, draper, Ivybank.
Thomas Pullar, schoolmaster, Webster's Seminary.

The Sacrament of the Lord's Supper was observed for the first time by the United congregation on Sabbath, 26th April 1914, the number of communicants being 243. The Rev. R. G. Philip, M.A., late Interim Minister of Bank Street, assisted the Rev. Mr Robb.



Mr David Wilkie, Ardmore

First United Free Congregation, 1914

Death of Mr David Wilkie, Ardmore.

The congregations were only a few months united when the world war broke out in August 1914, which was shortly to deplete the congregation of its men of military age and to centre congregational interest upon the gigantic struggle. The agencies of the congregation were utilised to assist and lighten the burdens of those who were called upon to face discomfort, danger, and death. The congregation, with the assistance of the Women's Work Party, regularly dispatched to the various battle areas supplies of comforts until the close of the struggle. Month after month and year after year brought the dread news that another of our number had made the supreme sacrifice. But not only were the young being cut down by the mercilessness of war during this ill-fated year, but the congregation suffered a severe loss by the death of its Preses, David Wilkie, Ardmore, Mr Wilkie dying with tragic suddenness on Christmas Eve, while performing a public duty at Noranside Sanatorium.

Mr Wilkie was one of Kirriemuir's most prominent sons and successful business men, and by his death a great personality in the church and in the public life of the community was taken away. For thirty or forty years his impress was stamped on every phase of public life, religious, social, educational, and political. His last act was one of mercy to the suffering in a public

institution for the sick, on Christmas Eve, and the act itself and the reason of its fulfilment were characteristic of the man.

Mr Wilkie was one of the best known men in the County of Forfar, and was a leading figure on almost every one of our public boards, where his opinion and judgment were of great value, earning for him the highest respect and admiration of all with whom he came in contact. His great business aptitude was recognised by his being selected to serve on a Government Commission, under the direction of Lord Pentland, then Secretary for Scotland, to visit Denmark in connection with Dairy Farming. Mr Wilkie was the senior partner of the firm of Messrs J. & D. Wilkie, manufacturers.

To every movement calculated to benefit the town in which he was an honoured citizen, he gave with a generous hand.

The office-bearers of the Church placed on record the following appreciation of his great services to the Church :—

> The office-bearers desire to place on record the sense of the loss which the congregation and community has sustained through the death of Mr David Wilkie. For the long period of thirty-six years Mr Wilkie has served the congregation in the eldership, and he has also acted for a number of years as Chairman of the Managers. Both in the Session and the Management his counsel was always valued. He has been a generous supporter of the congregation in the matter of giving, and in various ways has shown his interest and willingness to help. Outside the Church his labours have been very

abundant. In his own business he has shown capacity and diligence, and has been universally recognised as a just and considerate master. In the conduct of public affairs, the management of benevolent institutions, and everything connected with the welfare of the community, he has taken a deep interest, and has devoted himself with untiring zeal to the public service.

Elections of Elders in 1914 and 1917.

During the years 1914 and 1917 the Session was augmented, those elected in 1914 being William Ogilvy, Thomas Pullar, John Barrie, and James Lindsay. In 1917 there were elected W. J. Grant, Lachlan Mathieson, and David Peters.

Elders removed by Death.

On 21st August 1917 death removed an Elder of long experience in the person of James McDonald, and the Session placed on record on 17th September the deep sense of loss which the congregation had sustained through his death. Mr McDonald was elected a member of Session in 1882, and during his Eldership of thirty-five years he zealously and assiduously carried out the duties of his office. He also took his share in the work of the Sabbath School, and evinced at all times a very warm and devoted interest in the affairs of the congregation.

Mr James Lindsay, who died on 31st December 1917, had been only three years in the Session, but during that time he had endeared himself to his colleagues by his quiet demeanour and Christian bearing.

First United Free Congregation, 1914.

Resignation of the Rev. George Robb, M.A.

On 17th September 1917, the Rev. Mr Robb intimated that his health was so precarious that a prolonged rest would be necessary for him if a total breakdown in health was to be avoided. Two courses were open to him —either temporary leave of absence or to withdraw altogether from the charge. Mr Robb decided on the latter course and resigned.

The congregation, at a meeting held on 31st January 1918, agreed to raise a capital sum sufficient to provide an annual payment to the Rev. Mr Robb of £50, and passed the following resolution regarding his retiral :—

> That the congregation expresses its sincere sympathy with Mr Robb in the breakdown of his health, and his consequent resignation of the pastorate of this Church ; records its high appreciation of his earnest and faithful ministry here for over thirty years, and trusts that he may soon be restored to a measure of health and strength, and be enabled for many years to come, to continue doing good work for the Master. Further conveys its best wishes for the future of Mr Robb and his wife and family, and prays that the blessing of God may rest on them all and always.

Election of the Rev. William D. M. Sutherland.

The congregation proceeded to fill up the vacant pastorate and appointed a vacancy committee who recommended the name of the Rev. William D. M. Sutherland as Minister of the congregation at a stipend of £325 and manse.

Mr Sutherland was ordained in 1898, and for twenty years was Minister of Landsborough Church, Saltcoats, and came to Kirriemuir with a record of experience and energy from the congregation in Saltcoats, which he left in a high state of organization. A unanimous call was presented to Mr Sutherland, and he was inducted to the charge in June 1918.

Election of Elders in 1918.

In 1918 the Session was further strengthened by the addition of Thomas Carmichael, Adam M. Carmichael, C. J. M. Wilkie, John H. Sim, and George Benvie. Unfortunately, Mr Thomas Carmichael, owing to prolonged illness, was never able to take an active part in the work of the Session, but at all times evinced a deep interest in the welfare of the congregation, who learned with regret of his death on 18th November 1922.

Death of the Rev. George Robb, M.A.

In July 1921 at his residence, Devonshire Road, Aberdeen, there passed away after a long time of physical weakness, the last of the ministers of the West Congregation and the first of the United Congregation. A representation from the Session and Congregation attended the funeral of their late minister to Springbank Cemetery, Aberdeen. The Presbytery was represented by the Rev. Mr Smith, Clerk to the Presbytery of Arbroath and Forfar. The tidings of the death of their late pastor were intimated to the congregation by the Presbytery Clerk, and were received with heartfelt sorrow and regret. On behalf of the congregation the office-bearers forwarded their sincere sympathy to the widow and family in their bereavement.

First United Free Congregation, 1914.

The following is an extract from minute of Presbytery of Arbroath and Forfar :—

> The Presbytery resolves to record its high appreciation of the late Mr Robb's services as minister of Kirriemuir First, since his induction to that his first and only charge in 1886. His pulpit ministrations were distinguished by a clear view of the salient facts of our Christian faith, by genuine conviction and by an affectionateness of tone which held and won his people's hearts. He brought to his pastoral duty a sympathy and Christian wisdom that made him a helpful friend and true son of consolation, and enforced by sound scholarship and dignity of character, made him a potent influence in his congregation, and also in the town of which he was an honoured citizen. The Presbytery also gratefully recalls Mr Robb's wise counsel, sober judgment, weighty speech, and above all his patient brotherliness in its proceedings, and grieves that his presence is now forever withdrawn.
>
> Remembering also, that his departure means most to his wife and family, the Presbytery respectfully commends them to God, and to the word of His grace, praying that in the dark and cloudy day He may lift upon them the light of His countenance, and cheer them with assurance of the rest and reward that ever crown the life of a good man.

Major DAVID WILKIE, Platten

The End of the World War.

In November 1918, after four and a half years of the strain of war, which had darkened the homes and blighted the lives of many families in the congregation, glad tidings of peace were heralded by the ringing of bells, a merciful signal of relief to all, who day by day, month by month, and year by year, dreaded the news of the morrow. But there were those of our number, let it be said with sorrow, to whom the same peace bells brought no vision of a husband or a son returning, and consequently our joy was mixed with pain. The hour of happiness was clouded by the recollection of those who went forth from us in their young manhood, full of hope and promise, and who lie

"Where Poppies grow on Flanders' fields."

The hearts of all in the congregation went out to those who longed for "the touch of a vanished hand and the sound of a voice that is still."

It is consoling to know that, at the One Hundred and Fiftieth Anniversary of the congregation, they have a part with us, and that their names are engraven in an enduring bronze that will outlast the longest memory.

> "They gave their bodies to the commonwealth, receiving each for his own memory praise that will never die, and with it the grandest of sepulchres, not that in which their mortal bones are laid, but a home in the minds of men where their glory remains fresh to stir to speech or action, as occasion comes by."

Memorial to the Fallen.

On the 26th June 1921, the congregation solemnly dedicated, to the proud and loving memory of the fifteen of their number who died in the Great War, a handsome Memorial Panel in marble and bronze. The panel was the gift of Mr James Wilkie, Platten, who himself mourns the loss of two sons.

The Dedication Service was engaged in by a large congregation,—the Order of Service, arranged by the pastor, the Rev. William D. M. Sutherland, and the leader of praise, Mr Thomas Garvie, A.R.C.O., was a most impressive one.

The Scripture lessons having been read to the congregation, the well-known hymn "For all the saints who from their labours rest" was sung. Thereafter Colonel James Davidson, V.D., addressed the congregation.

Address by Colonel James Davidson, V.D.

There are some words in the hymn which has just been sung, which attract attention—"When the strife is fierce, the warfare long"—separated from the context; apart altogether from the meaning intended to be conveyed by the writer of the hymn; taken by themselves, they make one think of the events which have led up to the position we occupy to-day. It was "when the strife was fierce" when "the warfare was long" that the young men of this congregation—impelled thereto by a sense of duty—of duty to their King, to their Country,

Sec. Lieut. George Spence MacLean Wilkie

Sec. Lieut. Harry Lawson Petrie

and to their God, left their homes, and all the haunts of youth, left this old town, our beautiful countryside, with its fair fields and green woods, left the Den, the Hill, and all the places which they knew so well, and all that goes to make Kirrie Kirrie, and went off to a foreign country, blackened, desolated, devastated by war, to fight a strong and bitter enemy; to risk and to give their lives in the cause of Truth and Liberty and Righteousness. While they were away we never forgot them; and I am sure they never forgot us. Sure I am that every day of his life, every one of these young men—

> "Often in thought, went up and down
> The pleasant streets of that dear old town,"

and his life in it "came back" to him.

Of those who left this congregation, fifteen did not return. These fifteen—their names are inscribed on this Memorial which I have the honour of unveiling, and the inscription on which I shall read to you—were all known to us in a greater or lesser degree. They were all young men, for it was a young man's war, but young though they were, every one had already begun to make his way in life, and had cut out a path for himself. Had God spared them, I make no doubt that most of them would have proved very helpful workers in your congregation, and in connection with the public affairs of the town, or in whatever congregation or place their lot might have been cast. But it was otherwise ordered. While, as I say, they were all known to us, less or more, I am sure, if I may judge you by myself, that everyone of you is at the moment thinking specially of some one closely connected with you by ties of blood or kindred or by friendship, and who consequently played a greater part in

your life than did the others. While everyone thinks of his or her own, I confess, and I hope it is not presumption, or affectation, or ill mannered of me to say, that I knew best, and had most in common with, that one, who by family ties, and by reason of the fact that he held office here as one of your managers, may have been better known to many of you than some of the others, and who may have bulked more largely in your congregational hopes than did they. David Wilkie held a commisson under me in the Territorial Force when I was in command of the County Battalion, and I got to know him very well. He was one of whom we in Kirriemuir had high hopes,—one who seemed destined, humanly speaking, to take a prominent part in your congregational work and in the affairs of the town ; one who would carry on after those of us, who were so much older, had laid down the burden and gone to rest. But God willed otherwise.

The fifteen who did not come back were all connected with your congregation, and as a congregation you are to-day all the poorer through the loss of them. In this loss you have, I know, the sympathy of the whole community, apart from individual sympathy tendered to those bereaved, by such as knew them, and were in a position to do so. When I read the names you will notice that three families have each lost two sons. If it be possible to gauge human sorrow, our sympathy, yours and mine, must go out specially to them.

It is very fitting that these young men should be commemorated in this way in your Church,—in the House of God to which they were accustomed to come, and to which you come. As you see it Sabbath after

Private GEORGE SPENCE

Private EDWARD SPENCE

Sergt. JAMES BARRIE JACK

Private DAVID JACK

Sabbath it cannot fail to be a reminder to you of duty; of duty well done; of the spirit which animated these young men when they went away; of the cause for which they fought; of the lives they lived, of the deaths they died; and of the reward they have; and it cannot fail to keep alive in you the pride you had in them. The bodies of these young men lie in strange places, but wherever they be we know that they rest "in the sure and certain hope of a glorious resurrection from the dead," and assured of this, again in other words of the same hymn, "Hearts are brave again and arms are strong."

Colonel Davidson then unveiled the Memorial, the congregation joining in the prayer of Dedication led by the Rev. Mr Sutherland.

After singing Psalm 103, the minister preached an appropriate and touching sermon. The service concluded with the singing of the 66th Paraphrase, "How bright these glorious spirits shine."

As a congregation we bid adieu to our brothers, in the lines of John Oxenham :—

They died that we might live,
Hail! and farewell!
All honour give, to those
Who worthily striving, nobly fell
That we might live.

Eternal honour give,
Hail! and farewell!
To those who died
In that full splendour of heroic pride
That we might live.

First United Free Church
Roll of Honour.

The following are the Names of those who were connected with His Majesty's Forces to the date of the Armistice in November 1918.

Ballantyne, David. Sapper, Royal Engineers.

Barrie, John Samson. Private, Black Watch. Wounded.

Barron, Alexander R. Air Mechanic, Royal Flying Corps.

Barron, Charles. Private, Black Watch.

Bell, David. Private, Seaforth Highlanders.

Bell, James. Private, Black Watch.

Bell, William. Private, Black Watch.

Benvie, Albert. Private, Black Watch. Wounded.

Bishop, William. Sergeant, Fife and Forfar Yeomanry.

Burnett, James. Private, Army Ordnance Corps.

Carmichael, Miss. V.A.D.

Danskin, William. Corporal, Army Veterinary Corps.

Dishart, David. Private, Canadian Infantry. Wounded.

Doig, James. Private, Royal Flying Corps.

Doig, William. Cadet, Royal Flying Corps.

Esplin, David. Trooper, Royal Scots Greys. Killed in action.

Fairlie, Andrew Polson. Private, Royal Army Medical Corps.

Sec. Lieut. William G. Sim

Sec. Lieut. James Scott Lamb

Findlay, Charles. Private, Army Service Corps.

Findlay, Robert. Private, Black Watch. Prisoner.

Forrest, James. Private, Yorkshire Regiment. Killed in action.

Hood, Thomas Gould. Private, Scots Guards. Gassed and Wounded.

Howe, Herbert G. C. Corporal, Royal Scots.

Irvine, Charles Scott. Private, Motor Transport.

Jack, David. Private, Black Watch. Killed in action.

Jack, George Barrie. Private, Seaforth Highlanders.

Jack, James Barrie. Sergeant, Black Watch. Killed in action.

Jack, Roland. Private, Canadian Infantry. Wounded and Gassed. Awarded *Military Medal.*

Jack, William Barrie. Private, Highland Light Infantry.

Lamb, Alexander McLaren. Private, Royal Army Medical Corps.

Lamb, George Robb. Second Lieutenant, King's Own Scottish Borderers. Wounded.

Lamb, James Scott. Second Lieutenant, Queen's Royal West Surreys. Killed in action.

Leslie, Alexander. Private, Army Service Corps.

Leslie, Angus. Private, Motor Transport.

Leslie, James. Private, Highland Light Infantry.

Leuchars, Alfred. Private, Black Watch. Gassed. Awarded *Military Medal.*

Leuchars, James Wright. Second Lieutenant, Machine Gun Corps.

Lindsay, James G. Second Lieutenant, Royal Field Artillery.

Lowdon, David. Sergeant-Major, Canadian Infantry. Wounded. Awarded *Military Medal.*

Lowdon, David. Lance-Corporal, Cameron Highlanders. Wounded.

Lowdon, David. Private, Black Watch.

Lowdon, Jack. Private, Royal Army Medical Corps. Wounded.

Lowdon, James. Private, Royal Army Medical Corps. Wounded.

Lowdon, John. Private, Black Watch.

Mathieson, Duncan. Private, Black Watch. Wounded.

McDonald, Alexander L. Sapper, Royal Engineers.

McDonald, James. Second Lieutenant, Royal Field Artillery.

McDonald, Ronald. Private, Black Watch.

McGregor, Edward. Private, Black Watch.

McLaren, Thomas Grant. Private, King's Own Scottish Borderers.

McLaren, William. Q.M. Sergeant, Canadian Infantry.

Mealmaker, Stewart. Private, Army Service Corps.

Mill, George Alexander. C.Q.M. Sergeant, Black Watch. Wounded.

Mill, James. Gunner, Royal Field Artillery.

Nicol, Alexander. Sergeant, Northumberland Fusiliers. Wounded and Prisoner.

Nicol, Miss. W.A.A.C.

Ogilvie, John. Private, Canadian Infantry. Killed in action.

Patterson, James. Gunner, Royal Field Artillery.

Patterson, George. Private, Army Ordnance Corps.

Sergt. JAMES THOM

Trooper DAVID ESPLIN

Private JAMES FORREST

Private WILLIAM SHAW

Peattie, Harry R. Trooper, 1st King Edward's Horse, S.A.

Petrie, Harry Lawson. Second Lieutenant, King's Own Scottish Borderers. Killed in action.

Prophet, William. Gunner, Royal Field Artillery.

Robertson, David Allan. Shg. Sergeant Farrier, Army Service Corps.

Robertson, James L. Wheeler, Army Service Corps.

Russell, William Neilson. Private, Black Watch. Wounded.

Shaw, James. Private, Black Watch.

Shaw, John. Private, Black Watch.

Shaw, William. Private, Black Watch. Killed in action.

Sim, William G. Second Lieutenant, Black Watch. Killed in action.

Somerville, Thomas. Cadet, Royal Flying Corps.

Spence, Edward. Private, Black Watch. Killed in action.

Spence, George. Private, Royal Scots. Killed in action.

Thom, James. Sergeant, Black Watch. Killed in action.

Watson, John. Bombardier, Royal Garrison Artillery. Killed in action.

Watson, John Whyte. Private, Black Watch.

Whamond, Archie. Gunner, Royal Field Artillery.

Whamond, Frank. Second Lieutenant, Australian Infantry.

Whamond, James. Gunner, Royal Field Artillery.

Whamond, John. Second Lieutenant, Black Watch. Wounded.

Whamond, William. Second Lieutenant, Royal Army Medical Corps.

Whamond, William. Gunner, Royal Field Artillery.

Wilkie, David. Major, Black Watch. Killed in action.

Wilkie, David Percival D. Staff Surgeon, St. Margaret of Scotland Hospital Ship.

Wilkie, George S. MacLean. Second Lieutenant, Black Watch. Killed in action.

Wilkie, Harry Spence. Second Lieutenant, Royal Field Artillery. Awarded *Military Cross*.

Wilkie, John. Private, Army Service Corps.

Wyllie, Charles. Shg. Sergeant Farrier, Army Service Corps.

Wyllie, William. Private, Army Service Corps.

Young, Alexander. Sergeant, Black Watch. Wounded and Prisoner. Awarded *Distinguished Conduct Medal*.

Young, David Bell. Gunner, Royal Field Artillery. Wounded.

Young, David Lindsay. Private, Black Watch. Wounded.

Young, Fred. Private, Canadian Infantry. Wounded.

TO THE
GLORY OF GOD
AND IN MEMORY OF
Trooper DAVID ESPLIN
Royal Scots Greys
Private JOHN OGILVIE
10th Batt. Canadian Infantry
Private GEORGE SPENCE
Royal Scots
Sergeant JAMES FORREST
Private JAMES THOM
The Black Watch
Private DAVID JACK
The Black Watch
Sec. Lieut HARRY L PETRIE
King's Own Scottish Borderers
Private WILLIAM SHAW
The Black Watch
Bomdr JOHN WATSON
Royal Garrison Artillery
Sergeant JAMES B JACK
The Black Watch
Sec. Lieut WILLIAM C SIM
The Black Watch
Major DAVID WILKIE
The Black Watch
Sec. Lieut JAMES S LAMB
Private EDWARD SPENCE
The Black Watch
Sec. Lieut GEO. S. M. WILKIE
The Black Watch
MEMBERS OF THIS CONGREGATION WHO GAVE THEIR LIVES
IN THE GREAT WAR 1914 1918

The Churches in 1922.

Ecclesiastical Changes.

The opening pages of this Volume give a brief description of the ecclesiastical state of Kirriemuir at the close of the eighteenth century. We are informed of the number of Churches then in existence, as well as of the strength of their Communion Rolls.

The Churches in the year 1792 consisted of a congregation of Episcopalians, another of Seceders, and a congregation in connection with the Church of Scotland.

Episcopacy claimed one hundred and seven adherents; the Seceders about one hundred and eighty; while the Established placed their total communion at the imposing figure of 4069. It was the usual custom in these far-off days for the parish minister to claim spiritual oversight over all the people of a parish, dissenters only being excluded. The portion of the population of the parish at that time expressing dissent in some form or other, numbered two hundred and eighty-nine, and these figures, subtracted from the total population of the parish, namely 4358, constituted the membership roll of the Parish Church.

The population of the parish since 1792 is only increased by a few hundred people, but the number of religious meeting places has been more correspondingly

augmented. During the greater part of the last century eight churches, with zealous congregations, were ministered to, an increase of five charges as compared with 1792. In 1807 the Auld Licht Kirk was erected. In 1836 the Parish Church founded a Chapel of Ease in the southern part of the parish. In the year 1839 a very memorable ministry was inaugurated in the South Parish Church, by the appointment of the Rev. Daniel Cormick as minister, who afterwards cast in his lot with the Free Church at the Disruption of the Church of Scotland. It is written of this period of ecclesiastical history:—"The Rev. Dr. Easton held the Parish Citadel; the Auld Licht congregation had a remarkable preacher in Mr Anderson; Mr Stirling and Mr Ramage were champions of other forms of dissent; and with the advent of Daniel Cormick, the pulpit in Kirriemuir was as well filled as at any portion of its history." And again it is written that "It was well that the hard-headed, keen-witted, argumentative, determined men and women of the time had stars of such light and leading to guide them through the stress and turmoil of the abounding controversy that heralded the unfortunate, but unavoidable, Disruption of the Church of Scotland."

Thus, the Disruption brought with it the hasty erection of the South Free Church in 1843, with the saintly Daniel Cormick, the Disruption minister, as its pastor. Three years later, in 1846, the North Free Church was erected, the Rev. Peter Edgar, latterly of Memus, officiating for a time as its pastor, and rendering excellent service to the young congregation. It may be said that of the Church buildings in use in 1922, only the South Parish Church and the First United

Free Church have retained their original form, new Churches having been erected to replace the old, for the Episcopal, the Auld Licht, and the South United Free congregations ; while the Parish and North United Free Churches have been remodelled.

Conclusion.

In conclusion, it is to be hoped that the brief narrative of the beginning of both congregations now united as the First United Free Church, will give fresh interest to the life and work of the congregation, and that its position and tradition will be upheld and maintained. The foundation stone of the congregation, which was laid in 1773, was well and truly laid, and many stones have been added to the structure since then by a multitude of worshippers—some of whom we have tried to recall on this anniversary. "Though dead, they yet speak to us," and although many changes have taken place in the religious and civil life of the people since they occupied the position we now try to fill, the Church must still keep her watch as sentinel over the spiritual and moral life of the community in which she is privileged to labour. The Church of Christ in every age has been beset with pitfalls calculated to weaken her influence, and they are abundant in various forms to-day. It is therefore necessary for all who value the privileges of the Church to guard against laxity under the guise of broad-mindedness, and to cherish and preserve the deep spiritual instincts which are the heritage of the congregation, which remains strong and capable of great work; and in re-dedicating its future to the service of God, may it go forward in

Conclusion.

His strength reaping a bountiful harvest, and ever praying that the Lord of the Harvest will send forth labourers unto his harvest.

Church of the living God,
  Pillar and ground of truth,
Keep the old paths the fathers trod
  In thy illumined youth.

So, in thy bosom lies
  The touchstone for the age ;
Seducing error shrinks, and dies
  At light from yonder page.

Toil at thy sacred text ;
  More fruitful grows the field ;
Each generation for the next
  Prepares a richer yield.

God's Spirit in the Church
  Still lives unspent, untired,
Inspiring hearts that fain would search
  The truths Himself inspired.

Move, Holy Ghost, with might
  Amongst us as of old ;
Dispel the falsehood, and unite
  In true faith the true fold.

Appendix.

Rev. William D. M. Sutherland, . *facing page* viii

The year of the Congregational Ter-Jubilee, nineteen hundred and twenty-three, brings with it the semi-jubilee year of the Pastor of the Congregation. The Rev. William D. M. Sutherland was ordained to his first charge, Landsborough United Free Church, Saltcoats, twenty-five years ago, where he laboured with much acceptance for twenty years. It is therefore, almost five years, since he was inducted to his present charge. The Rev. Mr Sutherland has made good use of his pen, having written profusely.

He has penned many literary articles for various journals, and was a regular contributor to the pages of the "Ardrossan and Saltcoats Herald," an enterprising provincial "Weekly," in which there appeared a series of his sermons, since published in two excellent volumes, "The Practice of Life," and "Ideals for the Christian Life." These volumes have been widely read, and are useful text books as aids to the Christian life.

Mr James Wilkie, Platten, ... x

Mr James Wilkie, Platten, belongs to a family whose name has been associated with the Secession Church from its birth in Kirriemuir. The family impress has been deeply stamped on every page of its long and honourable history. Mr Wilkie is the second son of Mr David Wilkie, one of the founders of Kirriemuir Linen Works, and is now the senior partner of the firm. Like his father he has been a life-long friend of the temperance cause in Kirriemuir, and the temperance party has much to thank him for. He has been a generous contributor to the funds of the congregation, is now one of its oldest Elders and its Preses. In the work of the Sabbath School he has constantly interested himself, and has been a member of the Choir for the long period of sixty years, and although now advanced in years, his attendance is regular. The praise of the congregation, which has always been of a high order, is due largely to Mr Wilkie's love of music and his presence as a member of the Choir.

Appendix.

Mr William Ogilvy, Lisden, . . *facing page* xii

Mr William Ogilvy can claim a life-long connection with Bank Street congregation. His father, Mr James Ogilvy, was one of its earliest mainstays and supports, and his family in turn have continued to be generous givers and devoted servants of the Church.

Mr Ogilvy was for many years a manager of Bank Street congregation, and at the time of its union with the West congregation held the office of Preses.

Although the call to office in the United Church has often come to him he has not seen his way to accept, but his generous hand has always been held out to help in every worthy effort for the congregational welfare, and his interest in its progress is equally deep and sincere.

Mr Ogilvy has taken a very large share of the public work of Kirriemuir and has repeatedly been elected Provost of the Burgh, and is the sole partner of the firm of Ogilvy Brothers, manufacturers.

Mr James Wilkie, Appin, ... 52

The congregation has no truer friend than Mr Wilkie. His interest in congregational affairs may be described as intense; nothing that pertains to its spiritual or material welfare but finds in him a generous helper. Mr Wilkie has been a member of Session for fifty-two years. In 1921 he was honoured by his colleagues of the Session on the occasion of his Jubilee as an Elder. He has acted as Treasurer of the congregation for the long period of forty-four years. The Sunday School claimed much of his attention for many years, and although not now actively engaged in the work of the School, it is still an object of deep interest to him. Mr Wilkie is a life-long member of the congregation which he has served so well.

Mr George Duke, Meikle Mill, ... 64

Mr George Duke was one of the earliest supporters of the Relief congregation. Elected an Elder in 1831, he served the Church for the long period of fifty-four years. Mr Duke was one of the oldest manufacturers in Kirriemuir, and at one time its largest employer. He took an active interest in town affairs, and for many years acted as a Commissioner of Police. A man greatly esteemed by all who knew him.

Appendix.

Shielhill House, ... *facing page* 18

Shielhill is interesting to Seceders, as it was at this place the Secession had its rise in this district. Mr Watson, the then farmer, by his invitation to the Seceders of Brechin to conduct a service at Shielhill, in the barn there, was the immediate cause of a congregation springing up. It was a daughter of this same Mr Watson who married the late Dr John Jamieson, the author of the well-known Dictionary of the Scottish Language and the writer of the weird poem, "The Water Kelpie"—a poem, as Sir Walter Scott says, "descriptive of the superstition of the vulgar in the County of Angus."

Mr James Boath, High Street, ... 64

Mr James Boath was one of the best known and respected Elders of Bank Street, and a sincere friend of the congregation. He disliked innovations, and the introduction of the Organ into the Church Services was a matter of deep regret to him. He was a generous supporter to its funds during his life, and on his death he bequeathed a legacy to the congregational funds. He has been a true benefactor to the town of Kirriemuir. The "Boath and Milne" annuities distributed annually have been a blessing to many aged people, while his bursaries to young students have enabled many to enter our colleges of learning who would not otherwise have been able to do so.

Mr John Wilkie, Viewfield, ... 42

Mr Wilkie was one of the founders of Kirriemuir Linen Works. He was an uncle of the present head of the firm. He died at the farm of Viewfield. One of the earliest managers of the Church, being elected in 1856.

Mr John Herald, Airlie Street, ... 42

Mr Herald, joiner, was a partner of the firm of Davidson & Herald. Both partners were leading members of the congregation. The carpenter work of the present Church buildings was carried out by the firm. Was a manager in 1850.

Mr David Doig, Glengate, ... 34

For over forty years officiated as Church Officer, and was Precentor of the congregation during the "run line" period in 1840.

Appendix.

Mr Charles Maiden, Glengate, . . *facing page* 34

A Precentor of the old type in the Associate Kirk in 1843.

Mr Robert Fairweather, Southmuir, . . . 66

A Precentor in Bank Street Church, and a manager in 1838.

Mr John Barrie, Southmuir, ... 42

Manager in 1856.

Mr David Wilkie, Roods, ... 42

Preses of the congregation in 1860.

Gairney Bridge, ... 10

It was in this quiet corner of Kinrossshire that the "Four Associates" met together to consider their future action, in relation to carrying on their work, and where the first Associate Presbytery was constituted.

Mr Charles Nicoll, Lilybank, ... 66

The name of Mr Charles Nicoll is highly honoured by all who knew him in the Bank Street Congregation as well as in the town of Kirriemuir. Mr Nicoll's lofty character and consistent life were typical of the true Christian gentleman, and his services to his Church as a manager and as Clerk to the Congregation were highly prized. Mr Nicoll died on 27th March 1905, aged eighty-five years.

Mr William Patterson, Southmuir, . . . 54

Mr William Patterson was an Elder in the West congregation, and acted both as Clerk to the Session and Clerk to the Congregation.

Mr David McHardie, Southmuir, ... 70

Mr David McHardie was elected an Elder of Bank Street congregation in 1902. At the date of the Union with the West Congregation he acted as Session Clerk.

Mr Charles Crabb, Builder, ... 54

Mr Charles Crabb was an Elder in the West congregation for the long period of twenty-nine years.

Mr Thomas McLaren, ... 54

Mr Thomas McLaren elected Elder 1882.

Appendix.

Mr James Heron, ... *facing page* 38

Mr James Heron was elected an Elder of the West Congregation in 1840, and served the Church during part of the ministry of Mr Ramage and also with Mr MacLean.

Church of Carnock, ... 58

The Church of Thomas Gillespie, the father and founder of the Relief Church.

Mr John Wilkie, Roods, ... 38

Mr Wilkie was elected an Elder in 1871, and five years later, through failing health, felt it necessary to emigrate to New Zealand in search of that health which was denied him at home. He revisited the old country, but ultimately died abroad.

Mr William Young, Wellgate, ... 66

Mr William Young was a loyal and interested son of the Bank Street Congregation, and was a representative of a type of working man, now very rare in the commuity, in the part he played in public life. He served for a very long period on the Town Council, and was at one time a Magistrate of the burgh. Mr Young was closely devoted to the temperance movement.

Major David Wilkie, Platten, ... 92

Major Wilkie was the eldest son of Mr and Mrs James Wilkie, Platten. He was at the time of the declaration of war Commanding Officer of the local "Territorial Company of the 5th Black Watch." When the War Office Order, "Mobilise troops," was dispatched throughout the empire, Major Wilkie had started on a visit to Canada and the United States. Immediately on receipt of mobilisation orders he instantly retraced his steps homeward to join his regiment. In due time he was engaged in active fighting in France, where he yielded up his life for his King and Country in April 1917. The news of his death was received in Kirriemuir with profound regret by the whole community. He had already given promise of playing a leading part in public affairs. Major Wilkie was a partner of the firm of J. & D. Wilkie, manufacturers, and his death was mourned by the employees, who greatly respected him. In the Church he acted as a manager, and for many years took a very keen interest in all that made for its usefulness and highest welfare.

Appendix.

Sec. Lieut. Harry Lawson Petrie, Anderson Terrace, 94

Lieutenant Petrie was the only son of Mr and Mrs Robert Petrie, Anderson Terrace. Before being gazetted to the "King's Own Scottish Borderers," he held an important position under the London County Council. When a very young student Lieutenant Petrie entered the Civil service with distinction. He fell in action in France, July 1916.

Sec. Lieut. James Scott Lamb, Roods, . . 98

Lieutenant Lamb was the eldest son of Mr James Lamb, West Hillbank. Previous to enlisting in the "Queen's Royal West Surreys," Mr Lamb was manager of a warehouse in the city of London. He was gazetted to the "Rifle Brigade" after serving for some time as a Private, and on the 10th September 1918, he fell in action at Pozieres.

Sec. Lieut. George Spence MacLean Wilkie, Platten, 94

Lieutenant Wilkie was the fifth son of Mr and Mrs James Wilkie, Platten. At the commencement of war he volunteered, serving as a Private in the "Royal Scots Regiment," afterwards getting commissioned rank in the "5th Black Watch," yielding up his life in Flanders in 1915.

Sec. Lieut. William G. Sim, Bank of Scotland House, 98

Lieutenant Sim was the only son of Mr and Mrs Sim, Bank of Scotland House, Kirriemuir, and now of Bank of Scotland House, Arbroath. Lieutenant Sim was gazetted to the "8th Black Watch," in which regiment he fell in action on 14th October 1918. Mr Sim, previous to joining the army, was a bank clerk.

Sergeant James Barrie Jack, Glamis Road, . 96

Sergeant Jack was the eldest son of Mr and the late Mrs David Jack, Glamis Road. Sergeant Jack was a member of the local Territorials when war was declared, and during the early days of the war, did good service in training the recruits of Kitchener's armies. He served in France with the "4th/5th Black Watch," falling in action on the Somme on 14th October 1917. Sergeant Jack, previous to 4th August 1914, was a clerk in the office of Ogilvy Brothers, manufacturers.

Appendix.

Trooper David Esplin, Southmuir, . . . 100

Trooper Esplin at the outbreak of war was a regular soldier in the "Royal Scots Greys," and was consequently amongst the first to meet the onslaught of the German forces, and was almost the first Kirriemuir soldier to fall. Trooper Esplin was the son of Mr W. T. Esplin, formerly Sheriff Clerk Depute, and Mrs Esplin.

Bombardier John Watson, Marywell Brae.

Bombardier Watson, previous to joining the "Royal Garrison Artillery," was an assistant superintendent of the Prudential Assurance Company. He was resident, on his departure to the army, at Marywell Brae; married, he left a widow and young family to mourn his loss. He fell in France in 1917.

Private James Forrest, Southmuir, . . . 100

Private Forrest was the youngest son of Mr and Mrs William Forrest, Southmuir. He served with the "5th Yorks" regiment, and made the supreme sacrifice at Hill 60 in 1916. Private Forrest was employed as an ironmonger in Scarborough previous to joining the army.

Private David Jack, Glamis Road, . . . 96

Private Jack was the fourth son of Mr and the late Mrs David Jack, Glamis Road. He served in the "1st Black Watch," falling in action at Givenchy in France, April 1918. He was employed as a printer in the "Observer" Office before joining the colours.

Sergeant James Thom, William Street, . . 100

Sergeant Thom, previous to joining the "Black Watch," was in the postal service, and resided in William Street. He made the supreme sacrifice in France in 1917, leaving a widow and one child.

Private Edward Spence, Beechwood Place, . 96

Private Edward Spence joined the colours of the "5th Black Watch" in 1914, and saw much service in France. Previous to joining the army Private Spence was a clerk in Arbroath. On the 31st July 1917, he made the supreme sacrifice. He was the eldest son of Mr and Mrs Spence, Southmuir.

Appendix.

Private George Spence, Beechwood Place, . 96

Private George Spence was the youngest son of Mr and Mrs Spence, Southmuir. He enlisted in the "12th Royal Scots" in 1916, and fell in action on 5th May 1917. He worked as an upholsterer in Arbroath before joining the army.

Private William Shaw, Westmuir, . . . 100

Private Shaw was a son of Mrs Shaw, Westmuir. He volunteered for service in the "Scottish Horse" at Dunkeld on the 13th August 1914. Served at Gallipoli, was afterwards transferred to the "9th Battalion Black Watch," and fell in action in France on 25th August 1917. He was previously a shepherd.

Private John Ogilvie, Wellbank.

Private Ogilvie was the third son of the late Mr and Mrs John Ogilvie, Wellbank, his father being a well known building contractor. Private Ogilvie, after learning the drapery business, emigrated to Canada, and at the call of the Mother Country he enlisted in the Dominion Army and fell fighting in France.